THE SERMONS OF MAISTER HENRIE SMITH

GATHERED

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NOBILISSIMO VIRO,
GVILIELMO CECILIO, EQVITI
AVRATO, BARONI BVRGHLEIEN-
SI, SVMMO ANGLIÆ THESAVRA-
RIO, ET CANTABRIGIENSIS A-
CADEMIÆ CANCELLARIO:
HENRICVS SMITHVS HÆC
PIGNORA IN GRATI ANI-
MI TESTIMONIVM
CONSECRA-
VIT.

THE SEVERALL TEXTS AND *titles of the Sermons contained in this Booke.*

A Preparatiue to Mariage.

A Treatise of the Lords Supper, in two Sermons.

1. CORIN. 11. 23. 24. &c.

The Lord Iesus in the night that he, &c.

The Examination of Vsurie, in two Sermons.

PSALM. 15. 1. 5.

Lord who shall dwell in thy Tabernacle, &c.

The Christians Sacrifice.

PROVER. 23. 26.

My Sonne, giue me thy heart, &c.

The true triall of the Spirits.

1. THESS. 5. 19 20. &c.

Quench not the Spirit, &c.

The Wedding Garment.

ROM. 13. 14.

Put ye on the Lord Iesus Christ, &c.

The way to walke in.

ROM. 13. 13.

Let vs walke honestly, as in the day, &c.

The pride of Nabuchadnezzar.

DAN. 4. 26. 27.

At the end of twelue moneths he, &c.

The fall of Nabuchadnezzar.

DAN. 4. 28. 29. 30.

While the word was in his mouth, &c.

The Restitution of Nabuchadnezzar.

DAN. 4. 31. 32. 33. 34.

And at the end of seuen daies, &c.

The honour of Humilitie.

1. PETER. 5. 5.

God resisteth the proud, and giueth, &c.

The Texts and Titles.

The Young-mans Taske.

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Remember thy Creator in the daies of, &c.

The triall of the righteous.

PSALM. 34. 19.

Many are the troubles of the righteous, &c.

The Christians practise.

ROM. 12. 2.

Be ye changed by the renewing of your, &c.

The Pilgrims Wish.

PHILIP. 1. 23.

I desire to be dissolued, and to be with, &c.

The Godly mans request.

PSALM. 90. 12.

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A Glasse for Drunkards.

GEN. 9. 22. 23. 24. 25. 26. 27.

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The Art of Hearing, in two Sermons.

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Take heed how you heare.

The Heauenly Thrift.

LVKE. 8. 18.

Whosoeuer hath, to him shall be giuen, &c.

The Magistrates Scripture.

PSALM. 82. 6. 7.

I haue said, Ye are Gods, but you shall dye, &c.

The triall of Vanities.

ECCLE. 1. 2.

Vanitie of vanities, saith the Preacher.

The Ladder of Peace.

1. THESS. 5. 16. 17. 18.

Reioyce euermore, &c.

The betraying of Christ.

MATH.27.1.2.3.4.

When the morning was come, and the, &c.

The petition of Moses.

DEVT.3.23.24.

And I besought the Lord the same, &c.

The Dialogue betweene Paul and Agrippa.

ACT.26.27.28.29.

O King Agrippa, beleeuest thou the, &c.

The Humilitie of Paul.

ROM.12.1.2.

I beseech you therefore brethren, &c.

A looking Glasse for Christians.

ROM.12.3.

I say, through the grace that is giuen, &c.

Foode for new borne babes.

1.PETER.2.2.

As new borne babes desire the sincere, &c.

The banquet of Iobs children.

IOB.1.4.5.

And his sonnes went and banqueted, &c.

Satans compasing the earth.

IOB.1.7.8.

Then the Lord said vnto Satan, &c.

A Caueat for Christians.

1.COR.10.12.

Let him that thinketh he standeth, take heed, &c.

The poore mans Teares.

MATH.10.42.

He that shall giue to one of the least, &c.

An allarum from Heauen.

MATH.28.19.

Goe teach all nations, baptizing them in the, &c.

The

The Texts and Titles.

A Memento for Magistrates.

PSALM.45.7.

The Scepter of thy kingdome is, &c.

Iacobs Ladder, or the way to Heauen.

1.COR.9.24.

So runne that ye may obtaine.

The Lawyers Question.

LVKE.10.25.

And behold a certaine Lawyer stood vp, &c.

The Lawgiuers Answer to the Lawyers question.

LVKE.10.26.

And he said vnto him, &c.

The Censure of Christ vpon the Answer.

TO THE READER.

BEcause sickneſſe hath reſtrained mee from preaching, I am content to doe any good by writing. Happie is that author which is inſtead of other, that after his book is read, men need reade no moe of that matter. I goe vpon a Theame which many haue trauerſed before me prolixly, or curſorily, or barrenly: If I haue performed by ſtudie any more then the reſt, let my Reader iudge, and giue glory to him which teacheth by whom he will. What I haue endeuoured, my ſelfe doe feele and others know. We are ignorant of many things for a few that we vnderſtand: but I haue been alway aſhamed, that my writing ſhould weigh lighter for want of paines, which is the bane of printing, and ſurfetteth the Reader. Now I ſend thee like a Bee to gather honie out of flowers and weedes. Euery garden is furni-

furniſhed with others, and ſo is ours. Reade, pray, and meditate: thy profite ſhall be little in any booke, vnleſſe thou reade alone, and vnleſſe thou reade all, and record after, as the Bereans *did the Sermons of* Paul. *It is one of the births of my fainting, therefore take it with a right hand and if thou finde any thing that doth make thee better, I repent not that others importunitie hath obtained it for thee. Farewell. As* Iacob *bleſſed his ſonnes when he left thē, ſo now I muſt leane my fruit to others: I pray God to bleſſe it, that it may bring foorth fruit in other, and be the ſauour of life to all that reades it.*

Thine in Chriſt, *H.S.*

THE EPISTLE TO THE TREATISE of the Lords Supper.

IN the firſt Sermon the aduerſarie is confuted. In the ſecond Sermon the Communicants are prepared: In both are many obſeruations, and the words of the Text expounded. Now labour for thy ſelfe as I haue laboured for thee: I would haue thee profit ſomewhat more by this booke, becauſe it hath weakened me more then all the reſt.

Farewell.

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A PREPARATIVE TO MARIAGE.

OU are come hither to be contracted in the Lord, that is, of two to be made one for as God hath knit the bones & sinews together for the strengthening of mens bodies, so he hath knit man and woman together for the strengthening of their life, because two are firmer then one: & therefore when God made the woman for man, hee said; *I will make him a helpe:* shewing that man is stronger by his wife. Euery mariage, before it be knit, should be contracted, as it is shewed in Exo. 22. 16. and Deut. 22. 28. which stay betweene the contract and the mariage, was the time of longing for their affection to settle in, because the deferring of that which we loue, doth kindle the desire, which if it came easily & speedily vnto vs, would make vs set lesse by it. Therefore wee reade how Ioseph and Mary were contracted before they were married. In the *contract Christ was conceiued, and in the mariage Christ was borne, that hee might honor both estates: virginitie with his conception, & mariage with his birth. You are contracted, but to be maried, therefore I passe from contracts to speak of mariage, which is nothing els but a communion of life betweene man and woman, ioyned together according to the ordinance of God.

Eccle. 9. 9.
Gen. 2. 18.
Exo. 22. 16.
Deu. 22. 28.

Why contracts goe before mariage.

Mat. 1. 18.

*That is, betweene the cõtract & the mariage.

Luk. 1. 27. & 42. & 49. &c.

First,

What mariage is.

First, I will shew the excellencie of mariage; then the institutiō of it; then the causes of it; then the choise of it; then the duties of it; and lastly the diuorcement of it.

The parts of the treatise.

Well might Paul say, *Mariage is honorable*: for God hath honoured it himselfe. It is honourable for the author, honourable for the time, and honourable for the place. Whereas all other ordinances were appointed of God by the hands of men, or the hands of Angels, mariage was ordained by God himself, which cannot erre. No man nor Angel brought the wife to the husband, but God himselfe: so mariage hath more honor of God in this then al other ordinances of God beside, because he solemnized it himself.

Heb. 13. 4. The excellencie of mariage. *Act.* 7. 13. *Heb.* 2. 2. *Gen.* 2. 22.

Mariage the first ordinance of God.

Then it is honorable for the time, for it was the first ordinance that GOD instituted, euen the first thing which he did after man and woman were created, and that in the state of innocēcie, before either had sinned, like the finest flower, which will not thriue but in a cleane ground. Before man had any other calling, he was called to bee a husband, therefore it hath the honour of antiquitie aboue all other ordinances, because it was ordained first, and is the ancientest calling of men.

Then it is honourable for the place: for whereas all other ordinances were instituted out of Paradise, mariage was instituted in Paradise, in the happiest place, to signifie how happie they are that marrie in ỳ Lord, they doe not onely marrie one another, but Christ is married vnto them: and so marriage hath the honour of the place aboue all other ordinances, because it was ordained in Paradise.

As

As God the Father honoured mariage, so did God the Sonne which is called *the seed of the woman*: and therefore mariage was so honoured amongst women because of this seed, that whē Elizabeth brought forth a sonne, she said, that God had taken away her rebuke; counting it the honor of women to beare children, and by consequence, the honour of women to be married: for the children which are borne out of marriage, are the dishonour of women, and called by the shamefull name of Bastards. *Gen.3.15.* *Luk.1.25.* *Deut.23.2.*

As Christ honoured Mariage with his birth, so hee honoured it with his miracles: for the first miracle which Christ did, he wrought at a mariage in Canaan, where he turned the water into wine: so, if Christ bee at your mariage, that is, if you marrie in Christ, your water shall bee turned into wine, that is, your peace, and your rest, and your ioy, and your happinesse shall begin with your marriage: but if you marrie not in Christ, then your wine shall be turned into water, that is, you shall liue worse hereafter then you did before. Christs first miracle at a Mariage, *Ioh.2.8.*

As he honoured it with miracles, so he honoured it with praises: for he compareth the kingdome of God to a wedding, and he compareth holinesse to a wedding Garment. And the fifth of Canticles, he is wedded himselfe. *Math.22.2.* *Vers.11.* *Cantic.5.9.*

Three mariages of Christ.

We reade in Scripture of three marriages of Christ. The first was when Christ and our nature mette together. The second is, when Christ & our soule ioyne together. The third is, the vniō of Christ and his Church. These are Christs three wiues. As Christ honored Mariage, so do Christs Disciples: for Iohn calleth the conjunction of Christ and the faithfull, a Mariage. And in *Reuel.19.7.*

Reuel.

Reue.21.9. Reuel.21.verſ.9.the Church hath the name of a Bride, whereas Hereſie is called an harlot. Further, for the honour of Mariage Paul ſheweth how by it, the curſe of the woman was turned into a bleſſing, for the womãs curſe was the paines which ſhe ſhould ſuffer in her trauaile. Now by mariage this curſe is turned into a bleſſing: for children are the firſt bleſſing in all the Scripture. And therefore Chriſt ſaith, that ſo ſoone as the mother ſeeth a manchilde borne into the world, ſhe forgetteth all her ſorrowes, as though her curſe were turned into a bleſſing.

Reue.17.1. By mariage the womãs curſe turned into two bleſſings.

Gen.3.16.

Gen.1,28.

Ioh.16.11.

1.Tim.2.15 And further Paul ſaith, that by bearing of children, if ſhe continue in faith & patience, ſhe ſhall be ſaued: as though one curſe were turned into two bleſſings. For firſt, ſhe ſhall haue children, and after, ſhee ſhall haue ſaluation. What a merciſull God haue we, whoſe curſes are bleſſings? So he loued our Parents, when he puniſhed them, that he could ſcarce puniſh them for loue, and therefore a comfort was folded in his iudgement.

For thoſe paines will try her faith

Note.

Gen.2.22. To honor mariage more, it is ſaid, that God took a rib out of Adams ſide, and thereof built the woman. He is not ſaid to make man a wife, but to build him a wife: ſignifying, that man and wife make (as it were) one houſe together, and that the building was not perfect, vntill the woman was made as well as the man, therefore if the building be not perfect now, it muſt be deſtroyed againe.

A note of Adams ſleepe.

Gen.2.21. Before God made the woman: it is ſaid, that he caſt the man into a ſleepe, and in his ſleepe hee tooke a rib out of his ſide, & as he made man of earth, ſo he made the woman of bone, while Adam was a ſleepe.

This

This doth teach vs two things: as the first Adam was a figure of the second Adam, so the first Adams sleepe was a figure of the second Adams sleepe, and the first Adams spouse was a figure of the second Adams spouse. That is, as in the sleepe of Adam, Eue was borne, so in the sleepe of Christ the Church was borne; as a bone came out of the first Adams side, so bloud came out of the second Adams side. As Adams spouse receiued life in his sleep, so Christs spouse receiued life in his sleepe: that is, the death of Christ is the life of the Church, for the Apostle calleth death a sleep: but Christ which died is called life, shewing that in his death wee liue. Secondly, this sleepe which the man was cast into, while his wife was created, doth teach vs, that our affections, our lusts, and our concupiscences should sleepe while wee goe about this action. As the man slept while his wife was making, so our flesh should sleepe while our wife is choosing, least as the loue of venison wan Isaack to blesse one for another, so the loue of gentrie, or riches, or beautie, make vs take one for another.

1. Cor. 15. 22. & 45.

Eph. 5. 14. Ioh. 14. 6.

A note of Adams sleepe.

Gen. 27. 3.

To honor mariage more yet, or rather to teach the married how to honour one another, it is said, that the wife was made of the husbands ribbe, not of his head, for Paul calleth the husband the wiues head: nor of the foote, for he must not set her at his foote: the seruant is appoynted to serue, and the wife to helpe. If she must not match with the head, nor stoop at the foot, where shall he set her then? He must set her at his heart, and therefore she which should lye in his bosome, was made in his bosome, and should be as close to him as his ribbe, of which she was fashioned.

A note of Adams rib.

Gen. 2. 22.

Eph. 5. 23.

The fathers obseruatiō.

Lastly,

Lastly, in all Nations the day of mariage was reputed the ioyfullest day in all their life, and is reputed still of all, as though the sunne of happinesse began that day to shine vpon vs, when a good wife is brought vnto vs. Therefore one saith: that mariage doth signifie merrie-age, because a play-fellow is come to make our age merrie, as Isaac and Rebecca sported together.

Salomon considering all these excellencies, as though wee were more indebted vnto God for this, then other temporall gifts, saith: *House and riches are the inheritance of the fathers, but a prudent wife commeth of the Lord.*

Pro.14.14.

House and riches are giuen of God, & all things els, and yet he saith, house & riches are giuen of parents; but a good wife is giuen of God: as though a good wife were such a gift, as we should account from God alone, and accept it as if he should send vs a present frō heauen, with this name written on it, *The gift of God.*

Thus Adam doth. Gen.2.

Beasts are ordained for food, & clothes for warmth, and flowers for pleasure; but the wife is ordained for man, like little Zoar, a citie of refuge to flie to in all his troubles, and there is no peace comparable vnto her, but the peace of conscience.

Gen.19.20.

Now it must needes be, that Mariage which was ordained of such an excellent author, & in such a happie place, & of such an ancient time, and after such a notable order, must likewise haue speciall causes for the ordinance of it. Therefore the holy Ghost dooth shew vs three causes of this vnion.

Three causes of mariage.

One is, the propagation of children, signified in that when Moses saith, *He created them male and fe-*

Gen.2.23.

male

male: not both male, nor both female, but one male, and the other female; as if he created thē fit to propagate other. And therefore when he had created them so, to shew that propagation of children is one ende of marriage, hee said vnto them; *Encrease and multiplie.* That is, Bring forth children, as other creatures bring forth their kinde. Gen. 1. 28.

For this cause Mariage is called Matrimonie, which signifieth mothers, because it maketh them mothers which were virgins before: and is the seminarie of the world, without which all things should be in vaine, for want of men to vse them, for God reserueth the great Citie to himselfe, and this Suburbs he hath set out vnto vs, which are Regents by sea and by land. Why marriage is called Matrimonie.

If children be such a chiefe ende of marriage, then it seemes, that where there can be no hope of children, for age and other causes, there marriage is not so lawfull, because it is maimed of one of his ends, and seems rather to be sought for wealth, or for lust, then for this blessing of children. It is not good grafting of an olde head vpon young shoulders, for they will neuer beare it willingly, but grudgingly. This is signified in *Deut.* 23. 1.

Twise the wife is called *The wife of thy youth*: as though when men are old, the time of marrying were past. Therefore God makes such vnequall matches so ridiculous euery where, that they please none but the parties themselues. *Prou.* 5. 18. *Mal.* 2. 15.

The second cause is to auoyde fornication; this Paul signifieth when he saith; *For the auoyding of fornication, let euery man haue his owne wife.* He saith not for auoyding of adulterie, but for auoyding of fornication: shewing that fornication is vnlawfull too, which the The second cause. 1. Cor. 7. 8.

Papists stewes.

Papists make lawful, in mainteining their stewes, as a stage for fornicators to play vpon, and a Sanctuary to defend them, like to Absaloms tent, which was spred vpon the top of the house, that all Israel might see how he defiled his fathers concubines.

2. Sa. 16. 22.

Mala. 2. 15.

For this cause Malachie sayth, that God did create but one woman for the man, hee had power to create moe, but to shew that he would haue him to sticke to one, therefore hee created of one ribbe, but one wife for one husband: And in the Arke there were no moe women then men: but foure wiues for foure husbands, although it was in the beginning of the worlde, when many wiues might seeme necessary to multiply mankind.

If any might haue a dispensation herein, it seemes that Kings might be priuiledged before any other, because of their succession to the Crowne, if his wife should happen to bee barren: and yet the King is forbidden to take many wiues, in Deut. 17. 17. as well as the minister. 1. Tim. 3. 2. shewing that the danger of the state doth not counteruaile the danger of fornication.

Deu. 17. 17

1. Tim. 3. 2.

For this cause wee reade of none but wicked Lamech before the floud, that had more wiues then one, whom Iounian calleth a monster, because hee made two ribbes of one. And another sayth, that the name of his second wife doth signifie a shadow, because she was not a wife, but the shadow of a wife: For this cause the Scripture neuer biddeth man to loue his wiues, but to loue his wife, and sayth, *They shall be two in one flesh*, not three, nor foure, but onely two. For this cause King Salomon calleth the whorish

Gen. 4. 23.

Mat 9. 5.

Prou. 2. 16.

woman

woman a ſtrange woman, to ſhew that ſhee ſhould bee a ſtranger vnto vs, and wee ſhould bee ſtrange to her.

For this cauſe children which are borne in marriage are called *Liberi*, which ſignifieth free borne: and they which are borne out of marriage, are called Baſtards, that is, baſe borne, like the Mule which is ingendred of an Aſſe and a Mare. Therefore adulterers are likened to the Diuell, which ſowed another mans ground, other ſowe for a harueſt, but they ſowe that which they dare not reape. Therefore children borne in wedlocke are counted Gods bleſſing, becauſe they come by vertue of that bleſſing, *Increaſe and multiplie*. But before Adam and Eue were married, God neuer ſaid, *Increaſe*, ſhewing that hee did curſe, and not bleſſe ſuch increaſe. Therefore we reade not in all the Scripture of one Baſtard that came to any good, but onely Iephtah, and to ſhew that no inheritance did belong to them in heauen, they had no inheritance in earth, neither were counted of the congregation as other were. Deut. Chap. 23. verſe. 2.

Gen. 36. 2

Fornicat. like the diuell. *Mat.* 13. 2

Baſtardes. *Iudg.* 11. 1

Now becauſe Marriage was appointed for a remedie againſt fornication, therefore the law of God inflicted a ſorer puniſhment vpon him which did commit vncleannes after marriage, then vpon him which was not married, becauſe hee ſinned, although he had the remedie of ſinne, like a rich theefe which ſtealeth, and hath no neede.

They might be ſaued, but they had the marke of the cur *Luke.* 20. 1 *Deu.* 22. 2

Now, if marriage be a remedie againſt the ſinne of fornication, then vnleſſe Miniſters may committe the ſinne of fornication, it ſeemes that they may vſe the remedie as well as other: for it is better for one man

Married f nicators.

Marriage Miniſters.

to marrie then to burne, so it is better for all men to marrie then to burne: and therefore Paul saith, *Marriage is honourable amongst all men.* And againe, *For the auoyding of fornication let euery man haue his wife.* And as though he did foresee that some woulde except the Ministers in time to come; in the first Epistle of Timothie, the third Chapter and second verse, he speaketh more precisely of the Ministers wife then of any other, saying, *Let him be the husband of one wife.* And least yee should say that by one wife hee meaneth one Benefice, like the Papists; hee expoundeth himselfe in the fourth verse, and sayth, that hee must bee one that can rule his house well, and his children.

P
st
.Cor.7.2.
leb.13.4.
2.Cor.7.
.Tim.3.2.

Sure God would not haue these children to be Bastardes, and therefore it is like that hee alloweth the Minister a wife. Therefore Paul said well, that he had no commaundement for Virginitie: for Virginitie cannot bee commaunded, because it is a speciall gift, but not a speciall gift to Ministers, and therefore they are not to be bound more then other. A peculiar gift may not be made a generall rule, because none can vse it but they which haue it. And therefore 1. Cor. 7.17. he sayth; *As God hath distributed to euery man, so let him walke.* That is, if he haue not the gift of continencie, hee is bound to marrie: and therefore Paule commaundeth in the seuenth verse, whether hee bee Minister or other, *If they cannot abstayne, let them marrie*, as though they tempted God if they married not.

.Cor.7.6.
Cor.7.17.

The law was generall, *It is not good for man to be alone*, exempting one order of men no more then another.

en.2.18.

another. And againe Christ speaking of chastitie, saith; *All men cannot receiue this thing.* Therefore, vnlesse wee knowe that this order of men can receiue this thing, Christ forbids to bind them more then other: and therefore as the Priests were maried that taught the Law, so Christ chose Apostles that were married, to preach the Gospell. Therefore the doctrine of Papists is the doctrine of deuils: for Paule calleth the forbidding of mariage, the doctrine of diuels, a fit title for all their bookes. *Mat.* 19.1 1.*Tim.* 4.3

Lastly, if marriage be a remedie against sinne, then Marriage it selfe is no sinne: for if mariage it selfe were a sinne, wee might not marrie for any cause, because we must not doe the least euill, that the greatest good may come of it: and if marriage be not a sinne, then the * duties of marriage are not sinne, that is, the secret of marriage is not euill: and therefore Paule saith, not onely *Marriage is honourable*, but the bed is honourable, that is, euen the action of marriage is as lawfull as marriage. *Rom.* 3.8. * Be not thou vame and these wordes will not be offensiue. *Heb* 13.4.

Besides, Paule saith, *Let the husband giue vnto the wife due beneuolence.* Here is a commaundement to yeelde this duetie: that which is commaunded, is lawfull, and not to doe it, is a breach of the commandement. Therefore marriage was instituted before any sinne was, to shew that there is no sinne in it, if it bee not abused: but because this is rare, therefore after women were deliuered, God appointed them to bee purified, shewing that some staine or other doth creepe into this action, which had neede to bee repented, and therefore when they prayed, Paul would not haue 1.*Cor.* 7.8. *Leuit.* 12.4. 5. &c. 1.*Cor* 7.5.

haue them come together, leaſt their prayers ſhould be hindered.

The third cauſe. Gen. 2.

The third cauſe is to auoyde the inconuenience of ſolitarines ſignified in theſe wordes. *It is not good for man to bee alone*, as though he had ſaid; this life would bee miſerable and irkeſome, and vnpleaſant to man, if the Lord had not giuen him a wife to companie his troubles. If it be not good for man to be alone; then it is good for man to haue a fellow: therfore as God created a paire of all other kindes, ſo he created a payre of this kinde.

We ſay that one is none, becauſe hee cannot bee fewer then one, hee cannot be leſſer then one, hee cannot bee weaker then one: and therefore the wiſe man ſaith; *Woe to him which is alone*, that is, hee which is alone ſhall haue woe. Thoughts, and cares, and feares, will come to him, becauſe hee hath none to comfort him, as theeues ſteale in when the houſe is emptie; like a Turtle, which hath loſt his mate, like one legge when the other is cut off, like one wing when the other is clipte, ſo had the man bin if the woman had not beene ioyned to him: therefore for mutuall ſocietie God coupled two together, that the infinite troubles which lie vpon vs in this world, might be eaſed with the comfort & helpe one of an other, & that the poore in the world might haue ſome comfort as well as the rich, for *The poore man* (ſaith Salomon) *is forſaken of his owne brethren*, yet God hath prouided one comforter for him, like Ionathans armour-bearer, that ſhall neuer forſake him, that is another ſelfe: which is the only commodie (as I may tearme it) wherein the poore doe

Eccl. 4.10.

Pro. 19.9. Pro. 27.2. 1. Sam. 14.7.

doe match the rich: without which ſome perſons ſhould haue no helper, no comforter, no friend at all. A wife is the poore mans riches

But as it is not good to be alone, ſo Salomon ſheweth, *That it is better to be alone, then to dwell with a froward wife*, which is like a quotidian ague, to keepe his patient in vre. Such furies doe haunt ſome men like Saules ſpirite, as though the diuell had put a ſworde into their handes to kill themſelues, therefore chuſe whome thou mayſt enioy, or liue alone ſtill, and thou ſhalt not repent thee of thy bargaine. *Pro.* 21.9. 1.*Sā.* 16.14

That thou mayſt take and keepe without repentance, now wee will ſpeake of the choiſe, which ſome call the way to good wiues dwelling, for theſe flowers growe not on euery ground: therefore they ſay, that in wiuing and thriuing, a man ſhould take counſell of all the world, leaſt he light vpon a curſe, while hee ſeekes for a bleſſing. As Moſes conſidered what ſpies he ſent into Chanaan, ſo thou muſt regard whom thou ſendeſt to ſpie out a wife for thee. Diſcretion is a warie ſpie, but fancie is a raſh ſpie, and liketh whome ſhe wil miſlike againe. The choiſe *Deut.* 1.23 Two ſpies for a wife.

In the Reuelation Antichriſt is deſcribed by a woman, and in Zacharie ſinne is called a woman, which ſheweth, that women haue many faults, therefore he which chuſeth of them, had neede haue iudgement, and make an Anatomie of their heartes and mindes, before hee ſay, This ſhall be mine. For the wiſeſt man ſayth; *I haue found one man of a thouſand, but a woman among them all haue I not found.* Although this may be vnderſtood of his Concubins, yet it implyes that generally there is a greater infirmitie in women *Zach.* 5.7. *Eccle.* 7.30

then in men, because he compareth them together, as though there were a dearth of good women ouer the world.

For helpe hereof, in 1.Cor.7.39. we are taught to marrie in the Lorde; then we must chuse in the Lorde too: therefore we must begin our marriage where Salomon began his wisedome. *Giue vnto thy seruant an vnderstanding heart.* So giue vnto thy seruant an vnderstanding wife. If Abrahams seruant prayed vnto the Lorde, to prosper his businesse, when hee went about to chuse a wife for another, how shouldst thou pray when thou goest about a wife for thy selfe, that thou maist saye after, *My lot is fallen in a pleasant ground?* To direct thee to a right choise herein, the holy Ghost giues thee two rules in the choise of a wife, Godlines and fitnes: Godlines, because our spouse must be like Christs Spouse, that is, graced with gifts, and embrodered with vertues, as if we married holinesse her selfe. For the marriage of man and woman is resembled of the Apostle to the marriage of Christ and the Church. Now the Church is called holie, because she is holie. In the sixt of the Canticles she is called vndefiled, because shee is vndefiled. In the 45. Psalme she is called faire within, because her beautie is inward: So our spouse should be holy, vndefiled, and faire within. As God respecteth the heart, so we must respect the heart, because that must loue, and not the face. Couetousnesse hath euer been a suter to the richest, and pride to the highest, and lightnes to the fairest: and for reuenge hereof, his ioy hath euer ended with his wiues youth, which tooke her beautie with it. The goods of the world are good, and the goods of

1.Reg.3.9. Gen.24.12.

Godly, & fit

Ephe.5.29.

Cant.6.8.

Psal.45.9.

1.Sa.16.7.

the

the bodie are good, but the goodes of the minde are better. As Paul commendeth Faith, Hope, and Charitie, but ſaith, the greateſt of theſe is charity: ſo may I commend beauty, and riches, and godlines, but the beſt of theſe is godlines, becauſe it hath the things which it wants, and makes euery ſtate alike with her gifte of contentation. 1. Cor. 13. 13

A fit wife.

Secondly, the mate muſt be fit: It is not enough to be vertuous, but to be ſuteable, for diuers women haue many vertues, and yet do not fit with ſome men: and diuers men haue many vertues, and yet doe not fit to ſome women: and therefore we ſee many times, euen the godly couples to iarre when they are married, becauſe there is ſome vnfitnes betweene them, which make oddes. What is oddes, but the contrary to euen? therefore make them euen (ſaith one) and there will be no oddes. From hence came the firſt vſe of the Ring in weddings, to repreſent this euenneſſe: for if it bee ſtraighter then the finger, it will pinch, and if it be wider then the finger it will fall off; but if it bee fit, it neither pincheth nor ſlippeth: ſo they which are like, ſtriue not, but they which are vnlike, as fire and water. Therefore one obſerueth, that cõcord is nothing but likenes, and all that ſtrife is for vnfitnes: as in things when they fit not together, & in perſons whẽ they ſute not one another.

The ceremony is not approued, but the inuention declared.

How was God pleaſed when he had found a King according to his owne heart? So ſhall that man bee pleaſed that finds a wife according to his owne heart; whether hee bee rich or poore, his peace ſhall affoord him a cheerefull life, and teach him to ſing, *In loue is no lacke*. Therefore a godly man in our time thanked 1. Sam. 13. 14.

The ſaying

the

of a godly man.

the Lord that he had not only giuen him a godly wife, but a fit wife: for hee ſaid not that ſhee was the wiſeſt, nor the holieſt, nor the humbleſt, nor the modeſteſt wife in the worlde, but the fitteſt wife for him in the world, which euery man ſhould think when that knot is tied, or elſe ſo oft as hee ſeeth a better, hee will wiſh that his choice were to make againe. As he did thanke God for ſending him a fit wife, ſo the vnmarried ſhould pray to God to ſend him a fit wife: for if they be not like, they will not like.

The fitneſſe is commended by the holy Ghoſt in two wordes: one is in the ſecond of Geneſis, and the other is in 2. Corin. 6. 14. that in Geneſis is, *Meete*, God ſaith, *I will make man a helpe meete for him.* Shewing that a wife cannot helpe well, vnleſſe ſhe be meet. Further, it ſheweth that man is ſuch an excellent creature, that no creature was like vnto him, or meete for him, till the woman was made.

Gen. 2.18. 2. *Cor.* 6.14.

This meeteneſſe God ſheweth againe, in the 22. verſe, where Moſes ſaith, That of the rib which was taken out of man, God built the woman: ſignifying, that as one part of the building doth meet and fit with another: ſo the wife ſhould meete & fit with the husband; that as they are called couples, ſo they may bee called paires, that is, as a paire of gloues or a paire of hoſe are like: ſo man and wife ſhould be like, becauſe they are a paire of friends.

Gen. 2.22.

If thou be learned, chuſe one that loueth knowledge; if thou be martiall, chuſe one that loueth proweſſe; if thou muſt liue by thy labour, chuſe one ỳ loueth husbandrie: for vnleſſe her minde ſtand with thy vocation, thou ſhalt neither enioy thy wife nor thy calling.

That

That other word in 2. Cor. 6. 14. is *Yoke*, there mariage is called a Yoke. Paul saith; *Be not vnequally yoked.* If marriage be a yoke, then they which draw in it must be fit, like two oxen which draw the yoke together, or else all the burthen will lie vpon one. Therefore they are called yokefellowes too, to shewe that they which drawe this yoke must be fellowes. As hee which soweth seede chuseth a fit ground, because they say, it is good grafting vpon a good stocke, so he which will haue godly and vertuous children, must chuse a godly and vertuous wife, for like mother (saith Ezechiel) like daughter. Now as the traueller hath marks in his way, that he may proceede aright: so the suiter hath marks in his way that he may chuse aright. *Phil.* 4. 3. *Ezec.* 16. 44

There be certaine signes of this fitnes, and Godlines, both in the man and in the woman. If thou wilt know a godly man, or a godly woman, thou must marke fiue things: the report, the lookes, the speech, the apparell, and the companions; which are like the pulses, that shew whether we be well or ill. The report, because as the market goes, so they say the market men wil talke. A good man commonly hath a good name, because a good name is one of the blessings which God promiseth to good men, but a good name is not to bee praysed from the wicked: and therefore Christ saith; *Cursed are you when all men speake well of you:* that is, when euill men speake well of you, because this is a signe that you are of the world, *for the world liketh and prayseth her owne:* Yet as Christ said *Who can accuse me of sinne:* So it should be sayde of vs, not who can accuse me of sinne? but who can accuse me of this sinne? or who can accuse me of that sinne? That is, who

Fiue rules in the choise of a good wife.

Psal. 11. 28. *Pro.* 10. 7. *Mar.* 14. 9. *Luke* 6. 26. *Ioh.* 15. 19. *Ioh.* 8. 46.

can

can accuse me of swearing? who can accuse me of dissembling? who can accuse me of fornication? No man can say this of his thought, but euery man should say it of the act, like Zachariah and Elizabeth, which are called vnblameable before men, because none accuse them of open sinnes. *Luke* 1.6.

2 The next signe is the looke: for Salomon saith in Eccle. 8.7. *Wisdome is in the face of a man:* so godlines is in the face of a man, and so follie is in the face of a man, and so wickednesse is in the face of a man. And therefore it is said in Esay, Chapter 3. vers. 9. *The triall of their countenance testifieth against them.* As though their lookes could speake, and therefore wee reade of proud lookes, and angrie lookes, and wanton lookes: because they bewray pride, and anger and wantonnes. *Eccle.* 8.7. *Esay.* 3.9.

I haue heard one say, that a modest man dwels at the signe of a modest countenance, and an honest woman dwelleth at the signe of an honest face, which is like the gate of the Temple that was called Beautifull: shewing, that if the entrie bee so beautifull, within is great beautie. To shewe howe a modest countenance and womanly shamefastnesse doe commende a chast wife, it is obserued that the word *Nuptiæ*, which signifieth the marriage of the woman, doth declare the manner of her marriage: for it importeth a couering, because the Virgins which should bee married, when they came to their husbands, for modestie & shamefastnesse did couer their faces: as we reade of Rebeccah, which so soone as she saw Isaac, and knew that he should be her husband, she cast a vaile before her face, shewing ỹ modesty shuld be learned before mariage, which is the dowrie that God addeth to her portion. *Acts* 3.2. *Gen.* 24.65.

The

The third ſigne is her ſpeech, or rather her ſilence; for the ornament of a woman is ſilence: and therefore the law was giuen to the man rather then the woman, to ſhew that he ſhould be the teacher, and ſhe the hearer. As the Eccho anſwereth but one for many which are ſpoken to her, ſo a maides anſwere ſhould be in a worde, for ſhee which is full of talke, is not likely to proue a quiet wife. 3 To Adam firſt and to Moſes after. Maids muſt ſpeake like an Eccho.

The eye and the ſpeech are the mindes glaſſes, for *out of the aboundance of the heart* (ſaith Chriſt) *the mouth ſpeaketh*: as though by the ſpeech wee might knowe what aboundeth in the heart: and therefore he ſayth: *By thy wordes thou ſhalt be iuſtified, and by thy words thou ſhalt be condemned.* That is, thou ſhalt bee iuſtified to be wiſe, or thou ſhalt be condemned to be fooliſh: thou ſhalt be iuſtified to be ſober, or thou ſhalt be condemned to be raſh: thou ſhalt bee iuſtified to be humble, or thou ſhalt be condemned to be proud: thou ſhalt be iuſtified to be louing, or thou ſhalt bee condemned to bee enuious. Therefore Salomon ſaith, *A fooles lippes are a ſnare to his owne ſoule.* Snares are made for other, but this ſnare catcheth a mans ſelfe, becauſe it bewrayeth his follie, and cauſeth his trouble, and bringeth him into diſcredit. Contrariwiſe, *the hart of the wiſe* (ſaith Salomon) *guideth his mouth wiſely, and the words of his mouth haue grace.* Now to ſhew that this ſhould be one marke in the choiſe of thy wife, Salomō deſcribing a right wife, ſaith; *She openeth her mouth with wiſedome, and the lawe of grace is in her tongue.* A wife that can ſpeake this language, is better then ſhee which hath all the tongues. But as the open veſſels were counted vncleane, ſo account that

*Mat.*12.34.

*Mat.*26.34.

*Pro.*18.7.

*Pro.*17.23. *Eccl.*21.16.

*Pro.*19.15. *Nū.*19.15.

the

the open mouth hath much vncleanneſſe.

4 The fourth ſigne is the apparell, for as the pride of
Luke 16.19. the glutton is noted, in that hee went in purple euery day, ſo the humilitie of Iohn is noted, in that he went in haire cloth euery day. A modeſt woman is knowne
Mar.1.6. by her ſober attire, as the Prophet Eliah was knowne
2.King.1.8. by his rough garment. Look not for better within then thou ſeeſt without; for euery one ſeemeth better then
1.The.5.22 ſhee is, if the face bee vanitie, the heart is pride. Hee which biddeth thee abſtaine from the ſhew of euill, would haue thee to abſtaine from thoſe wiues which haue the ſhewes of euill: for it is hard to come in the faſhion, and not to be in the abuſe: and therefore Paule
Rom.12.2. ſaith: *Faſhion not your ſelues like vnto this world*, as though the faſhions of men did declare of what ſide they are.

5 The fiſt ſigne is the companie, for birds of a feather will flie together, and fellows in ſinne, will be fellows in league, euen as young Rehoboam choſe young
1.Reg.12.8. companions. The tame beaſts will not keepe with the wilde, nor the cleane dwell with the leprous. If a man can be known by nothing elſe, then he may be known by his companions: for like will to like, as Salomon ſayth; Theeues call one another. Therefore when Da-
Pro.1.11. uid left iniquitie, hee ſaid; *Away from me all yee that*
Pſal.6.8. *worke iniquitie*: ſhewing, that a man neuer abandoneth euill, vntill he abandon euill companie: for no good is concluded in this Parliament. Therefore chuſe ſuch a companion of thy life as hath choſen company like thee before. For they which did chuſe ſuch as loued prophane companions before, in a while were drawne to bee prophane too, that their wiues might

loue

loue them. All theſe properties are not ſpied at three or foure commings, for hypocriſie is ſpunne with a fine threed, and none are deceiued ſo often as louers. He which will knowe all his wiues qualities before he be married to them, muſt ſee her eating, and walking, and working, and playing, and talking, and laughing, and chiding, or elſe he ſhall haue leſſe with her then he looked for, or more then he wiſhed for.

When theſe rules are warily obſerued, they may ioyne together, and ſay as Laban and Bethuel ſaid; *This commeth of the Lorde, therefore we will not ſpeake againſt it.* Howe happie are thoſe, in whom Faith and loue, and Godlineſſe are married together before they marrie themſelues? For none of theſe martiall, and cloudie, and whining marriages can ſay, that Godlines was inuited to their Bridale; and therefore the bleſſinges, which are promiſed to Godlineſſe, doe flie from them. *Gen.24.50.*

Now in this choyce are two queſtions. Firſt, whether children may marrie without their parents' conſent: Second, whether they may marrie with Papiſts or Atheiſts, &c. Touching the firſt, God ſaith: *Honour thy father and thy mother.* Now wherein canſt thou honour them more, then in this honourable action, to which they haue preſerued thee, and brought thee vp, which concerneth the ſtate of thy whole life? Agayne, in the firſt inſtitution of Mariage, when there was no father to giue conſent, the our heauenly father gaue his conſent: God ſupplied the place of the Father, and brought his daughter vnto her husband, and euer ſince the Father after the ſame manner, hath offered his daughter vnto the husband. Parents conſent in Mariage. *Exod.20.* *Gen.2.22.*

Beſide

Exod.22. Beside there is a lawe, that if a man defloure a virgin, he shall marrie her: but if the father of the virgin doe not like of the mariage, then he shall pay vnto her the dowrie of virgins, that is, so much as her virginitie is esteemed, so that the father might allow the marriage, or forbid it.

Num.30.6. Againe, there is a lawe, that if any free man, or free woman make a vowe, it must bee kept. But if a virgin make a vowe, it should not bee kept vnlesse the father approue it, because she is not free: therefore if she did vowe to marrie, yet the father hath power by this law to break it. Againe our Sauiour saith, that in heauen there is no marying, nor giuing to mariage, shewing that in earth there should bee a giuing to mariage, as well as marying. Therefore the law speaketh vnto the father, saying. *Thou shalt not take a wife for thy sonne of strangers.* Therefore Paule speaketh to the father, *If thou giue thy daughter to marriage thou doest well.* Therefore Iobs children are counted part of Iobs substance, shewing, that as a man hath the disposition of his owne substance: so hee hath the disposition of his owne children. Therefore in Matth. 22. 30. the wife is sayde to bee bestowed in marriage, which signifieth that some did giue her beside her selfe: therefore it is sayd, that Iacob serued Laban, that Laban might giue him his daughter to wife. Therefore Saul sayth to Dauid, I will giue thee mine eldest daughter to wife: therefore it is sayde that Iudah tooke a wife to Er his sonne. Therefore Sichem saith to his Father, get mee this maide to wife. Therefore in the marriage of Isaac, wee see Abrahams seruant in the place of Isaac, and Rebecca the maide and her parents, sitting in Parliament

Deut.7.3. 1.Cor.7.38. Iob.1.3. & 10. Gen.29.18. 1.Sa.18.17. Gen.28.6. Gen.34.9. Gen.24.51. 52.53. Iudg.14.2.

ment together: therefore Sampſon, though hee had found a mayd to his liking, yet he would not take her to wife, before hee had tolde his parentes, and craued their aſſent. It is a ſweete wedding, when the father and the mother bring a bleſſing to the feaſt: and a heauie vnion, which is curſed the firſt day that it is knit. Iudg. 14. 2.

The parents commit their children to Tutors, but themſelues are more then Tutors. If children may not make other contracts without their good will, ſhall they contract marriage, which haue nothing to mainteine it after, vnleſſe they returne to begge of them whom they ſcorned before?

Will you take your fathers money, and wil you not take his inſtruction? Marriage hath neede of many Counſellers, and doeſt thou count thy father too many, which is like the foreman of thy inſtructors? If you marke what kind of youthes they bee, which haue ſuch haſte that they dare not ſtay for their parentes aduiſe, they are ſuch as hunt for nothing but beautie, and for puniſhment hereof they marrie to beggerie, and loſe their father and mother for their wife: Therefore honour thy parents in this, as thou wouldeſt that thy children ſhould honor thee.

The ſecond queſtion is anſwered of Paul, when he ſaith: *Bee not vnequally yoaked with infidels.* As wee ſhould not be yoked with Infidels, ſo we ſhould not be yoked with Papiſts, and ſo wee ſhould not bee yoked with Atheiſtes, for that alſo is to bee vnequally yoked, vnleſſe we be Atheiſtes too. As the Iewes might not marrie with the Chananits, ſo we may not marrie with them which are like Chananites: but as the ſons of Iacob ſaid vnto Emor, which would marrie their Mariage with Papiſts, &c. *Gen.* 24. 3. *Exo.* 34. 16. *Gen.* 18. 1. *Mal.* 2. 11. *Ezra.* 9. 12. *Gen.* 34. 14.

sister; *We may not giue our sister to a man vncircumcised, but if you will be circumcised like vs, then we will marrie with you.*

The similitude holds in their saying, & not in their meaning, for they spake truely, but they ment falsly. *Mat.* 19.6. *Mark.* 10.9

So parents should say to suiters, I may not giue my daughter to a man vnsanctified, but if you will bee sanctified, then will I giue my daughter vnto you. Though heresie and irreligion bee not a cause of diuorce, as Paul teacheth, yet it is a cause of restraint: for wee may not marry all, with whom wee may liue being married. If adulterie may separate mariage, shall not idolatrie hinder marriage, which is worse than it? Christ saith; *Let no man separate whom God hath ioyned:* so I may say, Let no man ioyne whom God doth separate. For if our father must bee pleased without marriage, much more should wee please that Father which ordained marriage.

Esay. 52.11 2. *Ioh.* 10.

Shall I say, *Be my wife*, to whom I may not say, *Be my companion?* Or, *Come to my bed*, to whom I may not say, *Come to my table?* How should my marriage speed well, when I marry one, to whom I may not say, *God speed*, because she is none of Gods friends?

If a man long for a bad wife, he were best go to hell a wooing, that he may haue choise. Is there no friend but the enemy? no tree but the forbidden tree? He marieth with the diuell, which marrieth with the tempter: for *Tempter* is his name, and to tempt is his nature. When a man may chuse, he should chuse the best, but this man chuseth the worst, like them which call good euill, and euill good.

Math. 4.3.

He prayeth *Not to be lead into temptation*, and leadeth himselfe into temptation. Surely hee doth not feare sinne, which doth not shun occasions, and hee is

Luke 11.4.

worthy

worthy to be snared, which maketh a trap for himselfe. When Salomon, the mirror of wisdome, the wonder of the worlde, the figure of our Lorde, by Idolatrous concubines is turned to an Idolater, let no man say, I shall not be seduced: but say, how shal I stand, where such a Cedar fell? The wife must be meet as God said, Gen. 2. 18. But how is she meet, if thou be a christian and she a papist? wee must marry in the Lorde as Paul saith, but how doe wee marry in the Lorde, when wee marry the Lordes enemies? Our spouse must bee like Christs spouse, but Christes spouse is neither harlot, nor heretike, nor atheist. If she be poore, the Lord reproueth not for that; if she bee weake, the Lord reproueth not for that; if she be hard fauoured, the Lord reproueth not for that; all these wants may be dispensed with: but none giueth any dispensation for godlines but the diuell. Therefore they which take that priuiledge, are like to them which seeke to witches, and are guilty of preferring euill before good. This vnequall marriage, was the chiefe cause that brought the floud, and the first beginning of Giants, and monstrous births, shewing by their monstrous children what a monstrous thing it is, for beleeuers and vnbeleeuers to match together.

1. *Reg.* 11. 1. &c.

1. *Cor.* 7. 39

Gen. 3. 4.

Gen. 6. 2.

In Matt. 22. Christ sheweth, that before parties married, they were wont to put on faire & new garments, which were called Wedding garments, a warning vnto all which put on Wedding garments, to put on truth and holinesse too, which so precisely is resembled by that garment more than other. It is noted Luke. 14. that of all them which were inuited to the Lords banquet, and came not, only he which had married a

Mat. 22. 2

Wedding garment.

Note.

wife, did not desire to bee excused, but said stoutly, *I cannot come*: Shewing how this state doth occupie a man most, and drawe him often from the seruice of God: and therefore we had not need to take the worst, for the best are combersome enough. In the second of Iob, it is obserued of the day of his birth, vntill his wife brake foorth into blasphemie, shewing, that wicked women are able to change the stedfastest man, more then all temptations beside. Sampson would take a Philistian to wife, but he lost his honour, his strength, and his life by her, least any should doe the like.

But what a notable warning is that in 2. Chro. 21. 6. where the holy Ghost saith: *Iehoram walked in the waies of Ahab*, for hee had the daughter of Ahab to wife, as though it were a miracle if he had been better then he was, because his wife was a temptation. Miserable is that man which is fettered with a woman that liketh not his Religion, shee will bee nibbling at his prayer, and at his studie, and at his meditations till she haue tried his deuotions, and turned the edge of his soule, as Dauid was tried of his malapart Micholl, she mocked him for his zeale, and liked her selfe in her folly. Many haue fallen at this stone: Therfore as Christ saith: *Remember Lots wife*; so when thou marriest, remember Iehorams wife, and bee not wedded to her which hath not the Wedding garment: but let vnitie goe first, and let vnion follow after, and hope not to conuert her, but feare that shee will peruert thee, least thou saye after like him which should come to the Lordes banquet, *I haue married a wife and cannot come*. Luk. 14. 20.

Yet the chiefest point is behind, that is, our duties.

The

The duties of mariage may bee reduced to the duties of man and wife one toward another, and their duties toward their children, and their dutie toward their ſeruants. For themſelues, ſaith one, they muſt think themſelues like two birds, the one is the cocke and the other is the dam: the cocke flieth abroad to bring in, and the dam ſitteth vpon the neſt to keepe al at home. So God hath made the man to trauell abroad, and the woman to keepe home: and ſo their nature, and their wit, and their ſtrength, are fitted accordingly; for the mans pleaſure is moſt abroad, and the womans within. *Pro.* 31. 16. The man and wife like Cocke and dam.

In euery State there is ſome one vertue which belongeth to that calling more then other: as Iuſtice vnto Magiſtrates, & Knowledge vnto Preachers, and Fortitude vnto Souldiers: ſo loue is the Mariage vertue, which ſings Muſicke to their whole life.

Wedlocke is made of two loues, which I maye call the firſt loue, and the after loue. As euery man is taught to loue God before he be bid to loue his neighbour; ſo they muſt loue God before they can loue one another. Mariage compounded of two loues.

To ſhew the loue which ſhould be betweene man and Wife, Mariage is called *Coniugium*, which ſignifieth a knitting or ioyning together: ſhewing, that vnleſſe there be a ioyning of hearts, and a knitting of affections together, it is not mariage in deede, but in ſhew and name, and they ſhall dwell in a houſe like two poyſons in a ſtomacke, and one ſhall euer bee ſicke of another.

Therefore, firſt that they maye loue, and [illegible] loue one with another, it is neceſſarie that they both loue God, and as their loue increaſeth toward him, ſo it ſhal increaſe each to other. But the man muſt take heede

Gen.3.6. that his loue toward his wife bee not greater than his
Iudg.16.17. loue toward God, as Adam and Sampsons were, for al vnlawfull loue will turne to hatred; as the loue of A-
2.Sa.13.15. mon did toward Thamar, and because Christ hath for bidden it, therefore hee will crosse it. This made
Mat.10.36 Vriah so searefull, least the pleasure of his wife should withdraw his heart from God, that he would not go to his house, so long as he had cause to mourne and pray, although hee had a wife which feared God like himselfe: and that you may see it is no cheap dalliance for the husband to make the wife, or the wife to make the husband lesse zealous then they were; in Deut. 13. the wife which did draw her husband from God is condemned to die: therfore good wiues, when their husGen.30.16. bands purpose any good, should encourage them like Iacobs wife, which bad him do according to the word of God, and if they see them minded to doe any euill, they should stay them, like the wife of Pilat, which counsailed her husband not to condemne Christ. For
Mat.17.19. seeing holinesse is called the Wedding garment, who shall weare this Wedding garment, if they weare it
Mat.22.11. not which are wedded? When one holie hath found another, then the holiest seemeth to make the mariage and his Angels come to the feast.

Best policie in mariage to begin well. To passe ouer sleights which seldome prosper, vnlesse they haue some warrant. The best policie in mariage is to begin well: for as boordes well ioyned at the first, sit close euer after, but if they square at the first, they warpe more and more: so they which are well ioyned, are well married: but they which offend their loue before it be setled, fade euery day like a Marigold, which closeth her flower as the Sunne goeth

downe,

downe, till they hate one another more then they loued at first.

To begin this concord well, it is necessarie to learne one anothers nature, and one anothers affections, and one anothers infirmities, because ye must be helpers, and ye cannot help vnles you know the disease. All the iars almost which do trouble this band, doe rise of this, that one dooth not hit the measure of the others heart, to apply themselues to eithers nature, whereby it commeth to passe, that neither can refraine when either is offended; but one sharpeneth another, when they had neede to bee calmed. Therefore they must learne of Paul to fashion themselues one to the other, if they would win one another: and if any iar doe arise, one saith, in no wise deuide beds for it, for then the Sunne goeth down vpon their wrath, and the meanes of reconcilement is taken away. Giue passions no times: for if some mans anger stand but a night it turneth to malice which is vncurable.

They must learne one anothers nature.

1. Cor. 9. 20.

Ephe. 4. 25.

The Apostle saith, that there will be offences in the Church: so sure there will bee many offences in mariage: but as he saith, these are trials who haue faith, so these are but trials who are good husbands, and who are good wiues. His anger must be such a mood, as if he did chide with himselfe, and their strife as it were a sauce made of purpose to sharpen their loue when it waxeth vnpleasant: like Ionathans arrowes which were not shot to hurt, but to giue warning. Knowing once a couple which were both cholericke, and yet neuer fell out, I asked the man how they did order the matter, that their infirmitie did not make them discord. He answered me, when her fit is vpon her, I yeeld

1. Cor. 11. 19.

1. Sa. 20. 20.

A sweet example teaching how couples shall neuer fall out.

Gen. 16. 6.

to her, as Abraham did to Sara; and when my fit is vpon me, shee yeelds to me, and so wee neuer striue together, but asunder. Mee thought it was a good example to commend vnto all married folkes: for euery one hath his frenzie, and loueth them that can beare his infirmitie. Whom will a woman suffer, if she will not suffer her husband? and whose defects will a man beare, if hee will not beare hers which beareth his? Thus much of their duties in generall, now to their seuerall offices.

Ephe. 5. 23. The man may spell his dutie out of his name, for he is called *the head*: to shew, that as the eye, the tongue, and the eare, are in the head, to direct the whole body: so the man should bee stored with wisdome, and vnderstanding, and knowledge, and discretion, to direct his whole family: for it is not right ỹ the worse should rule the better, but the better should rule the worse, as the best rules all. The husband saith, that his wife must obey him, because he is her better, therefore if he let her be better than himselfe, he seemes to free her from her obedience, and bind himselfe to obey her.

The husbands first dutie. His first dutie is called *Hartie*, that is, hartie affection. As they are hand-fasted, so they must bee hart-fasted: for the eye, and the tongue, and the hand, will be her enemies, if the heart bee not her friend. As Christ draweth all the commanndements to loue, so I may draw all their duties to loue, which is the hearts gift to the bride at her mariage. First he must choose his loue, and then he must loue his choise: this is the oyle which maketh al things easie. In Salomons song, which is nothing else but a description of Christ the Bridegrome, and the Church his spouse, one calleth the other loue,

to

to shew, that though both doe not honour alike, yet both should loue alike, which the man may doe with out subiection.

The man is to his wife in the place of Christ to his Church: therefore the Apostle requireth such an affection of him towards his spouse, as Christ beareth toward his spouse: for he saith; *Husbands loue your wiues, as Christ loued his congregation*, that is, with a holie loue, and with a hartie loue, and with a constant loue, as the Church would bee loued of Christ. Will not a man loue his glorie? Why Paule calleth the woman *the glorie of the man*, for her reuerence makes him to be reuerenced, and her praise makes him to be praised. Therefore hee which loueth not his wife, loueth his shame, because she is his glory. Ephe. 5.28. Paul saith, *He which loueth his wife, loueth himselfe*: for therby he enioyeth peace and comfort, and helpe to himselfe in all his affaires: therfore in the same verse Paul counselleth husbands to loue their wiues as their bodies. And after in the 33. verse, as though it were too little to loue them as their bodies, hee saith: *Let euery one loue his wife as himself*, that is, as his bodie and soule too. For if God commaunded men to loue their neighbours as themselues, much more are they bound to loue their wiues as themselues which are their next neighbors. As Elkanath did not loue his wife lesse for her barrennesse, but saith, *Am not I better vnto thee then ten sonnes?* as though he fauoured her more for that which she thought her selfe despised: So a good husband will not take occasion to loue his wife lesse for her infirmities, but comfort her more for them, as this man did, that she may beare with his infirmities too.

vnderstand in his mariage onely.

Ephe. 5.25.

1. *Cor.* 11.7.

Ephe. 5.28.

Leui. 19.18

1. *Sam.* 17.

When

Mar.10.7. When Christ saith; that *a man should leaue father and mother, and cleaue to his wife*: hee signifieth how Christ left his father for his spouse, and that man doth not loue his wife so much as he should, vntil he affect her more then euer he did his father or mother. Therefore when God bad Abraham forsake all his kindred, yet he bad him not forsake his wife: as though the other sometime might bee forsaken for God, but the wife must bee kept for God, like a charge which bindeth for tearme of life.

Gen.21.1.

The husbands second dutie. Man and wife are two partners.

His next duty to loue, is a fruit of his loue: that is, to let al things be common betweene them, which were priuate before. The man and wife are partners, like two oares in a boate, therefore hee must diuide offices and affaires, and goods with her, causing her to be feared and reuerenced, and obeyed of her children, and seruants like himselfe, for shee is an vnder officer in his commonweale, and therefore she must be assisted and borne out like his deputie, as the Prince standeth with his Magistrates for his own quiet, because they are the legs which beare him vp. To shew this communitie betweene husband and wife, he is to maintaine her as hee dooth himselfe, because Christ saith, *They are no more two but one.*

Mar.10.8. Therefore when he maintaineth her, he must think it but one charge, because hee maintaineth no more but himselfe, for they two are one. Hee may not say as husbands are woont to saye, That which is thine is mine, and that which is mine is mine owne: but that which is mine is thine, and my selfe too. For as it is said, *He which hath giuen vs his sonne, can he deny vs any thing?* So shee may say, hee which hath giuen mee himselfe,

Rom.8.32.

imſelfe, can he deny me any thing? The bodie is better then the goods, therefore if the bodie bee mine, the goods are mine too.

Laſtly, he muſt tẽder her as much as all her friends, becauſe he hath taken her from her friends, and couenaunted to tender her for them all. To ſhew how hee ſhould tender her, Peter ſaith, *Honour the woman as the weaker veſſell.* As wee doe not handle glaſſes like pots, becauſe they are weaker veſſels, but touch them nicely and ſoftly, for feare of crackes, ſo a man muſt entreate his wife with gentleneſſe & ſoftneſſe, not expecting that wiſedome, nor that faith, nor that patience, nor that ſtrength in the weaker veſſell, which ſhould be in the ſtronger, but thinke when he takes a wife he takes a vineyard, not grapes, but a vineyard to beare him grapes: therefore hee muſt ſow it, and dreſſe it, and water it, and fence it, and thinke it a good vineyard, if at laſt it bring forth grapes. So he muſt not looke to finde a wife without a faulte, but thinke that ſhee is committed to him to reclaime her from her faults; for all are defectiues: and if hee finde the prouerbe true, That in ſpace commeth grace, he muſt reioyce as much at his wife when ſhe amendeth, as the Husbandman reioyceth when his vineyard beginneth to fructifie.

The husbands laſt dutie.

1. *Pet.* 3. 7.

This is farre from ciuill warres betweene man and wife; in all his offices is found no office to fight. If he cannot reforme his wife without beating, hee is worthie to be beaten for chuſing no better: when he hath vſed all meanes that he may, & yet ſhe is like her ſelfe, hee muſt take her for his croſſe, and ſay with Ieremie, *This is my croſſe, and I will beare it.* But if he ſtrike her, he

Husbands muſt hold their hands and wiues their tongues.

he takes away his hand from her, which was the firſt part he gaue her to ioyne them together: and ſhe may put vp her complaint againſt him, that hee hath taken away part of her goods. Her cheekes are made for thy lips, and not for thy fiſts.

Gen. 21. 11. The very name of a wife, is like the Angell which ſtaied Abrahams hand when the ſtroke was comming. If Dauid, becauſe hee could not expreſſe the good and comfort of vnity, was faine to ſaye, *Oh how*

Pſal. 133. 1. *good and ioyfull a thing it is, for brethren to dwell together in vnitie!* Then weigh and iudge how harſh and bitter a thing it is, for man and wife to dwell together in enmitie. For the firſt yere after mariage, God would not haue the husband goe to warre with his enemies,

Deut. 24. 9. but no yeare would he haue him warre with his wife, and therefore God gaue him that yere to ſtay at home and ſettle his loue, that hee might not warre nor iarre after: for the God of peace dwelleth not in the houſe of warre. As a kingdome cannot ſtand if it be diuided,

Mat. 12. 29. ſo a houſe cannot ſtand if it be diuided: for ſtrife is like fire which leaues nothing but duſt and ſmoke and aſhes behind it. We read in ſcriptures, of maſters that

Gen. 19. 33. ſtroke their ſeruants, but neuer of any that ſtroke his wife, but rebuked her. Lot was drunk when he lay with his daughters in ſtead of his wife, and ſo is hee which

Deut. 25. 2. ſtriketh his wife in ſtead of his ſeruant. The lawe ſheweth how a bond-man ſhould bee corrected, but the wife is like a iudge, which is ioyned in commiſſion with her husband to correct other. Wilt thou ſtrike one in his owne houſe? no more ſhouldſt thou ſtrike thy wife in her houſe. She is come to thee as to a ſanctuarie to defend her from hurt, and canſt thou hurt her

thy

thy selfe? Therefore Abraham was called *Saraes vaile*, because hee should shield her; for a vaile is made to saue. Abraham sayde to Lot, *Are wee not brethren?* Gen.20.16. that is, may brethren iarre? But they may say, Are we not one? can one chide with another? can one fight Gen.13.8. with another? Hee is a bad hoast, that welcomes his guest with stripes. Dooth a King trample his Crowne? Salomon calleth the Wife, *The Crowne of her husband*: Pro.12.4. therefore he which woundeth her, woundeth his owne honour. She is a free Citizen in thine owne house, and hath taken the peace of thee the first day of her mariage to hold thy hands, till she release thee againe. Adam sayth of his spouse, *This is flesh of my flesh*: But *no man* (saith Paul) *euer hated his owne flesh*. So then, if a man aske whether hee may strike his wife, God saith nay; thou maist not hate thy wife, for no man hateth his owne flesh; shewing, that hee should not come neere blowes, but thinke his wrath too much: for Paul sayth, *Be not bitter to your wiues*: noting that anger in a husband is a vice. Gen.2.23. Ephe.5.19. Col.3.16.

Dooth the cocke spurre the henne? Euery man is ashamed to lay his hands on a woman, because she cannot match him, therfore he is a shameless man which laieth hands on his wife. The hand doth not buffet his owne cheeke, but stroke it. If a man be seene raging with himselfe, he is carried to Bedlem: so these mad men, which beate themselues, should be sent to Bedlem till their madnesse be gone. Salomon saith, *Delight continually in her loue*: that is, beginne, proceed and ende in loue. In reuenge whereof, he sheweth that delight is gone, because he calleth loue their delight. Therefore as Paule saith of Bishops; *A Bishop must* Pro.5.16. 1.Tim.3.31 Of his wife Leu.19.28. Deut.14.1. 1.King 18. 28.

be

It is properly ment in mourning for the dead, but it doth imply an vnlawfulnes to hurt our selues.

be no striker: so a husband must be no striker: for he which striketh his own flesh, breaketh that law which saith, *Thou shalt not make a skarre in thy flesh*: and is like the Baalites, which wounded their owne bodies. Thus we haue sent a letter vnto husbands to reade before they fight. Now let vs goe home to loue againe. Wouldest thou learne how to make thy match delightfull? Salomon said, *Reioyce in her loue continually*. *Pro.5.19.* As though thou couldst not delight without loue, and with loue thou maist delight continually. Therefore loue is called the thankeful vertue, because it rendreth peace and ease, and comfort to them that makes of her. So much to husbands.

The womans duetie.

Likewise the woman may learne her dutie of her names. They are called goodwiues, as goodwife *A.* and goodwife *B.* Euery wife is called a good wife, therefore if they bee not good wiues, their names doe belie them, and they are not worth their titles, but answere to a wrong name, as players doe vpon a stage. This name pleaseth them well: but beside this, a wife *Phil.4.3.* is called a *Yoke-fellow*, to shew that she should help her husband to beare his yoke, that is, his griefe must bee her griefe; and whether it be the yoke of pouertie, or the yoke of enuie, or the yoke of sickenesse, or the yoke of imprisonment, she must submit her neck to beare it patiently with him, or else shee is not his yoke-fellow, but his yoke, as though shee were inflicted vpon *Iob.2.9.* him for a penaltie, like to Iobs wife, whom the diuell left to torment him, when hee tooke away all hee had beside. The Apostle biddeth to *Reioyce with them* *Rom.12.19* *that reioyce, and mourne with them that mourne.* With whom should the wife reioyce, rather then with her husband?

husband? or with whom ſhould ſhe mourne, rather then with her owne fleſh? *I will not leaue thee*, ſaith Eliſha to Eliah: ſo ſhee ſhould neuer leaue him till death. *Beare one anothers burthen*, ſaith Paule, who ſhall beare one anothers burthen, if the wife doe not beare the husbands burthen? Wicked Iezabel comforted her husbande in his ſickneſſe, and Ieroboams wife ſought for his health, though ſhee was as bad as hee. God did not bid Sara leaue her father, and her countrie, as he bad her husband; yet becauſe hee bad Abraham leaue his, ſhe left hers too: ſhewing that ſhe was content, not onely to bee his play-fellow, but his yoke-fellow too.

Beſide a yoke-fellow, ſhe is called a helper, to helpe him in his buſineſſe, to helpe him in his labors, to helpe him in his troubles, to helpe him in his ſickeneſſe: like a woman Phiſitian, ſometime with her ſtrength, and ſometime with her counſell: for ſometime as God confoundeth the wiſe by the fooliſh, and the ſtrong by the weake: ſo he teacheth the wiſe by the fooliſh, and helpeth the ſtrong by the weake.

Therefore Peter ſaith, *Husbandes are won by the conuerſation of their wiues.* As if he ſhould ſay, ſometime the weaker veſſell is the ſtronger veſſell, and Abraham may take counſell of Sara, as Naaman was aduiſed by his ſeruant. The Shunamites counſell made her husband receiue a prophet into his houſe, and Heſters counſell made her husband ſpare the Church: ſo ſome haue been better helpers to their husbandes, then their husbandes haue been to them, for it pleaſed God to prouoke the wiſe with the fooliſh, as hee did the Iewes with the Gentiles.

1. 9.
2. *King* 2. 6.
Gal. 6 2.
1. *King.* 21. 5
1. *Kin.* 14. 6
Gen. 12. 1.
Gen. 2. 18.
1. *Cor.* 1. 27.
1. *Pet.* 3. 1.
Gen. 25.
2. *Kin.* 5. 8.
2. *Kin.* 6. 19
Heſt. 7. 3.

Beſide

Pro.5.18. Beside a helper, she is called a *Comforter* too, and therefore the man is bid reioyce in his wife: which is as much to say, that wiues must be the reioycing of their
1.Sa.16.23 husbands, euen like Dauids harpe to comfort Saul. Therefore it is saide of Rebeccah, that shee prepared
Gen.27.9. meat for her husband, such as he loued; so a good wife is knowne when her words and deedes, and countenances are such as her husband loueth, she must not examine whether hee bee wise or simple, but that shee is his wife: and therefore they which are bound must
1.Sa.25.3. obey, as Abigail loued her husband though hee were a foole: for the wife is as much despised for taking rule ouer her husband, as hee for yeelding it vnto her. Therfore one saith, that a mankind woman is a monster, that is, halfe a woman, and halfe a man. It becomes not the mistres to bee maister, no more then it beseemeth the Maister to be mistres, but both to sayle with their owne winde.

Lastly, we call the wife Huswife: that is, house wife,
Gen.38.14. not street wife, like Thamar, nor a field wife, like Di-
Gen.34.2. nah: but a house wife, to shew that a good wife keepes
Why wiues are called huswiues. her house, and therefore Paule biddeth Titus to exhort women that they be chaste, and keeping at home;
Titus 2.5. presently after *Chast*, hee saith *keeping at home*, as
Pro.7.12. though home were chastities keeper. And therefore Salomon depainting the whore, setteth her at the doore, now sitting vpon her stals, now walking in the streets, now looking out at the windowes, like cursed Iesabel; as if shee held forth the glasse of temptation, for vanitie to gaze vpon. But chastitie careth to please
2.Reg.9.30 but one, and therefore shee keepes hir closet, as if shee were still at prayer. The Angel asked Abraham, *where*

is thy wife? Abraham answered, *She is in the Tent.* The Angell knew where she was, but yet he asked, that we might see how women in old time did keep their tents and houses. It is recorded of the Shunamite that she did aske hir husband leaue to goe vnto the Prophet, though she went to a Prophet, and went of a good errand, and for his cause as much as her owne, yet she thought it not meet to goe so far abroad without her husbands leaue. Gen. 18. 9. 2. Reg. 9. 18.

Phidias when he should paint a woman, painted her sitting vnder a Snailes shell, signifying, that she should goe like a snaile, which carieth his house vpon his backe. Salomon bad Shimei, *Go not beyond the riuer:* so a wife should teach her feet, goe not beyond the doore: she must count the walles of her house like the bounds of the riuer which Shimei might not passe if he would please the king. 1. Reg. 2. 36. 37.

For when Adam was away, Eue was made a prayr if her husband be from her, vntill he returne againe she must thinke herselfe a widow, that is, separated from man; for *Vidua* doth signifie, *A viro diuisa*: that is, widowe doth signifie deuided from man: therefore now she must haue no fellowship, nor companie with men, because she is deuided from man.

As it becommeth her to keepe home, so it becommeth her to keepe silence, and alway speake the best of her head. Other seeke their honor in triumph, but she must seeke her honor in reuerence, for it becommeth not any woman to set light by her husband, nor to publish his infirmities. For they saye, that is an euill bird that defileth her owne nest, and if a wife vse her husband so, how may the husband vse his wife? Because

Husbands should not keepe their wiues so straight, but wiues should not thinke their house their prison, but as their paradise where they would be.

A wife may not vtter her husbandes faultes.

A wife the contrarie to a husband.

cause this is the quality of that sexe, to ouerthwart, and vpbraid, and sue the preheminence of their husbands, therefore the Philosophers could not tell how to define a wife, but called her, *The contrary to the husband*, as though nothing were so crosse and contrarie to a man, as a wife. This is not scripture, but no slaunder to many.

As Dauid exalted the loue of women aboue all other loues, so Salomon mounteth the enuie of women aboue all other enuies: stubborn, sullen, taunting, gainsaying, outfacing, with such a bitter humor, that one would thinke they were molten out of the salte pillar, into which Lots wife was transformed. We say not all are alike, but this sect hath many disciples: doth the rib that is in mans side fret or gaule him? no more then should she which is made of the rib.

2. Sa. 1.26. *Pro.* 21.19. *Gen.* 19.26. *Gen.* 2.20.

Though a woman be wise, and painefull, and haue many good parts, yet if she be a shrow, her troublesome iarring in the ende will make her honest behauior vnpleasant, as her ouer-pinching at last causeth her good huswiferie to bee euill spoken of. Therfore although she be a wife, yet sometimes she must obserue the seruants lesson, *Not answering againe*, and hold her peace, to keepe the peace. Therefore they which keepe silence, are well saide to holde their peace, because silence oftentimes doth keepe the peace, when words would breake it.

Tit. 2.9.

To her silence and patience, shee must adde *The acceptable obedience* which makes a woman rule while she is ruled. This is the wifes tribute to her husband: for she is not called his head, but he is called her head. Great cause hath man to make much of his

wife, for great and many are her dueties to him, for Paule saith; *Wiues submit your selues vnto your husbandes, as to the Lorde.* Shewing that shee should regard his will as the Lordes will, but withall, as the Lord commandeth only that which is good and right, so shee should obey her husband in good and right, or else shee doth not obey him as the Lorde, but as the tempter. The first subiection of woman began at sin: for when God cursed her for seducing her husband, when the Serpent had seduced her, hee said, *Hee shall haue authoritie ouer thee.* And therefore as the man named all other creatures, in signe that they should bee subiect to him, as a seruant which commeth when his maister calleth him by his name: so did hee name the woman also, in token that shee should bee subiect to him likewise. And therefore Assuerus made a law, that euery man should beare rule in his owne house, & not the woman, because she sinned first, therefore shee is humbled most: and euer since the daughters of Sara are bound to call their husbands Lords, as Sara called her husband: that is, to take them for their Lords, for heads and gouernours. If ye disdaine to follow Abrahams spouse, the Apostle biddeth you follow Christes spouse: for he saith; *Let a wife be subiect to her husbande, as the Church is to Christ. A greater loue then this (saith Christ) no man can haue.* So a better example than this, no woman can haue. That the wife may yeelde this reuerence to her husband, Paule would haue her attire to be modest and orderly, for garish apparell hath taught many gossips to disdaine their husbands. This is the folly of some men, to lay all their pride vpon their wiues, they care not how they slouen

Ephes. 5. 23. How fane the wife should obey.

Gen. 3. 16.

Gen. 2. 20.

Verse 23.

Hest. 1. 20. 22.

Num. 30. 7.

Iudg. 19. 26.

Gen. 18. 12.

1. *Pet.* 3. 6.

Ephes. 5. 24.

Iohn 15. 13

The cause why many despise their husbands.

1. *Tim.* 2. 9.

1. *Pet.* 3. 3.

themselues, so their wiues iette like Peacockes. But Peter doth commende Sara for her attire, and not Abraham, shewing that women shoulde braue it no more then men, and God made Eues coate of the same cloth that hee made Adams. They couered themselues with leaues, and God derided them, but now they couer themselues with pride; like Sathan which is fallen downe before them like lightning. ruffe vpon ruffe, lace vpon lace, cut vpon cut, foure and twentie orders vntill the woman bee not so precious as her apparell: that if any man would picture Vanitie, he must take a paterne of women, or else he cannot draw her likenes. As Herodias was worse for her fine dauncing: so a woman may haue too many ornamentes: frisled locks, naked breasts, painting, perfume, & specially a rolling eye, are the forerunners of adulterie, and he which hath such a wife, hath a fine plague. Once women were maried without dowries, because they were well nurtred, but now if they weighed not more in golde then in godlinesse, many should sitte like Nunnes without husbandes. Thus we haue shadowed the mans dueties to his wife, and the womans to her husband.

Gen. 3.21.

Gen. 3.7.

Luke 10.18

Mat. 14.6.

After their dueties one to another, they must learne their duties to their familie. One compareth the maister of the house to the Seraphin, which came & kindled the prophets zeale: so he should goe from wife to seruants and from seruants to children, and kindle them in the zeale of God, longing to teach his knowledge, as a Nurse to empty her brests. Another saith, that a master in his familie hath al the offices of Christ, for he must rule, and teach, and praye; rule like a king, and teach like a prophet, & pray like a Priest. To shew how

Their duties to their seruants.

Esay. 6.6.

Reuel. 5.10.

how a godly man should behaue himself in his house-hold: when the holy Ghost speaketh of the conuersation of any housekeper, lightly he saith, that the man beleeued with all his household. Acts 13.16. & 18.8. Luke.22.23

As Peter being conuerted, must conuert his brethren; so the master being conuerted, must conuert his seruants. For therefore God sayd, that he would not hide his counsell from Abraham, because hee would teach his familie, and surely all duty which is not done of conscience, is but eye-seruice, and faileth at most neede, as Ziba betrayed his master, when hee should haue defended him. Therefore before Onesimus was conuerted, Paule said, he was an vnprofitable seruant, but when he was conuerted, he calleth him more then a seruant, because such a seruant is better then many seruants. Therefore though Laban was wicked himselfe, yet he reioyced that Iacob his seruant was godly, because God blessed him the better for him. Ioshua saith: *I and my household will serue the Lord.* Shewing that masters should receiue none into their houses, but whom they can gouerne, as Ioshua did; & if any haue crept into their doores, then they must put him forth againe, for Dauid saith: *I will not suffer a lier to stay in my house*, Psalm. 101. 7. Hee saith not, a swearer, nor a theefe, but a lier, as if he should say, I will rid him out of my doores before he be a swearer, and a theefe, for a lier will grow to a swearer and a theefe in a day, as a dicer groweth to a begger in a night. Therfore it is noted of Cornelius, that all his household serued God as himselfe did. This is reported also of Ioseph and Mary for an example, that they went vp euery yeare with all their families, to worship at Ierusalem, that their chil- Phil.1.8. Gen.29.27. Iosh.14.55. Act.10.2. Luk.2.41.

dren, and their ſeruants might learne to know God as well as they. Theſe examples be written for houſholders, as others are for Magiſtrates and Miniſters and Souldiors, that no calling might ſeeke further then the Scripture for inſtruction. Wherefore as you are maiſters now, and they your ſeruants, inſtruct them and traine them, as if you would ſhew what maſters they ſhould be hereafter.

Luk. 10.7. Philem. 17. After the care of their ſoules, they muſt care for their bodies: for if the laborer is worthie of his hire which laboreth but a daye, what is the ſeruant worth which laboureth euery day? Therefore Paul is ſo earneſt with Philemon to make much of Oneſimus his ſeruant, that he deſired Philemon to receiue him as he would himſelfe. Therefore becauſe cruell and greedie maſters ſhould not vſe them too hardly, God remembred them in his creation, and made euery weeke one day of reſt, wherein they ſhould be as free as their maſters: ſo God pitieth the labourer from heauen, and euery Sabbath lookes downe vpon him from heauen, as if hee ſhould ſay, one day thy labours ſhall haue an end, and thou ſhalt reſt for euer, as thou reſtedſt this day.

Gen. 2.2.

2. Sam. 18.5 By this wee ſee, as Dauid did limit Ioab that hee ſhould not kill Abſalon; ſo God hath bound maſters that they ſhould not oppreſſe their ſeruants. Shall God reſpect thine more then thou? Art thou made freſher to thy labour by a little reſt, and is not thy ſeruaunt made ſtronger by reſt to labour for thee? How many beaſts and ſheepe did Laban loſe, only for hardly intreating of a good ſeruant? therefore that is the way to loſe, but not to thriue. He which counteth his

Gen. 31.9.

ſeruant

seruant a slaue, is in an error: for there is difference betweene beleeuing seruants, and infidell seruants: the infidels were made slaues to the Iewes, because God hated them, and would humble them; but their brethren did serue them like helpers, which should be trained by them.

It is not a base nor vile thing to be called a seruant, for our Lord is called a seruant: which teacheth Christians to vse their seruants well for Christs sake, seeing they are seruants too, and haue one master Christ. As Dauid speaketh of man, saying: *Thou hast made him a little lower then the Angels*; so I may say of seruants, that God hath made them a little lower then children, not children, but the next to children, as one would say, inferiour children, or sonnes in law. *Esay* 42.1. *Mat.* 12.18 *Psal.* 8.6.

And therefore the housholder is called *Pater familias*: which signifieth, a Father of his family, because he should haue a fatherly care ouer his seruants, as if they were his children: and not vse them onely for their labour, like beasts.

Besides, the name of a seruant doth not signifie suffering, but doing; therfore masters must not exercise their hands vpon them, but set their hands to worke, and yet as God layeth no more vpon his seruants then hee makes them able to beare, so men should lay no more vpon their seruants then they are able to beare. For a good man (sayth Salomon) will be mercifull to his beast, and therefore he will be more mercifull to his brother. *1. Cor.* 12. 13. *Pro.* 12.10.

That man is not worthy to bee serued which cannot affoord that his seruants should serue God as well as himselfe. Giue vnto God that which is Gods, and then thou

1. Tim. 5.8. thou maist take that which is thine. *He that careth not for his familie* (saith Paul) *is worse than an Infidell*: because infidels care for their familie. But as Agur prai-
Prou. 30.8. eth, *Giue me not too much nor too little, but feed me with food conuenient*: so their care should not be too much nor too little, but conuenient, or els they are worse
Ephe. 5.5. than infidels too, because couetousnes is called Idolatry, which is worse than infidelitie: for it is lesse rebellion not to honour the king, then to set vp another king against him, as the Idolatours doe against the king of heauen.

Next vnto seruants instruction and labors, must bee considered their corrections. As Paul sayth, *Fathers*
Ephe. 6.4. *prouoke not your children to wrath*: So may I say, masters prouoke not your seruants to wrath: that is, vse such reproues, and such corrections, that you doe not prouoke them, but moue them, that you doe not exasperate them, but win them: for reuiling words and vnreasonable fiercenes, doth more hurt then good. And therfore the law of God did charge the master, that he should not inflict aboue fortie stripes vpon his seruant, least hee should seeme despised in his eyes. For while a child, or scholler, or seruant, doth thinke that he is reproued for loue, or beaten with reason, it makes him thinke of his fault and is ashamed: but when he seeth that he is rebuked with curses, and beaten with staues, as though hee were hated like a dog, his hart is hardened against the man which correcteth him, and the fault for the which he is corrected, and after he becommeth desperate, like a horse which turneth vpon the striker: and therefore thinke that God euen then chides you whensoeuer you chide in such rage. For

though there be a fault, yet some things must be winkt at, and some things must be forgiuen, and some punished with a looke, for he which takes the forfeit of euery offence, shall neuer be in any rest, but vexe himselfe more then his seruant.

Further I haue heard experience say, that in these punishments it is most meete and acceptable to the offender, that the man should correct his men, and the woman her maides: for a mans nature scorneth to bee beaten of a woman, and a maides nature is corrupted with the stipes of a man. Therefore wee reade, that Abraham would not meddle with his maide, but committed her to his wife, and sayd, *Doe with her as it pleaseth thee:* as if hee should say, It belongeth not to me but to thee. *Gen.* 16.6.

The master must correct his men, and the mistres her maides.

Lastly we put the dutie toward children, because they come last to their hands. In Latin children are called *pignora*; that is, *pledges*, as if I should saye, a pledge of the husbands loue to the wife, and a pledge of the wiues loue toward the husband: for there is nothing which doth so knit loue betweene the man and the wife, as the fruit of the wombe. Therefore when Leah began to conceaue, shee saide, now my husband will loue me: as though the husband did loue for children. If a woman haue many defects (as Leah had) yet this is the meanes which she maks her husband to bring him children, which is the right wedding Ring, that sealeth and maketh vp the mariage. When their father and mother fall out, they perke vp betweene them like little mediators, and with many pretie sports make truce when other dare not speake to them. Therfore now let vs consider what these little ones may challenge *Gen.* 28.31

Their duties toward their children.

lenge of their parents, that ſtand them in ſtead of Lawyers. Before we teach parents to loue their children, they had need bee taught not to loue them too much, for Dauids darling was Dauids traytor: and this is the manner of God, when a man begins to ſet any thing in Gods roome, and loue it aboue him which gaue it, either to take away it, or to take away him, before hee prouoke him too much; therefore if parents would haue their children liue, they muſt take heede not to loue them too much: for the giuer is offended, when the gift is more eſteemed than he.

Mothers ſhould nurſe their children. *Gen.* 21.7. *Exod.* 2.8.

The firſt dutie is the mothers, that is, to nurſe her childe at her own breaſts, as Sara did Iſaac: and therefore Eſay ioyneth the nurſes name and the mothers name both in one, and calleth them *nurſing mothers*: ſhewing, that mothers ſhould be the nurſes. So when God choſe a nurſe for Moſes, he led the handmaid of Pharaos daughter to his mother, as though God would haue none nurſe him but his mother. After, when the ſonne of God was borne, his father thought none fit to be his nurſe, but the virgin his mother. The earths fountains are made to giue water, & the breaſts of women are made to giue ſuck. Euery beaſt, and euery foule is bred of the ſame that did beare it, onely women loue to bee mothers, but not nurſes. Therefore if their children proue vnnaturall, they may ſay: thou followeſt thy mother, for ſhee was vnnaturall firſt, in locking vp her breaſts from thee, and committing thee forth like a Cuckow to be hatched in a Sparrowes neſt. Hereof it comes that wee ſay, *He ſucked euill from the dugge*, that is, as the Nurſe is affected in her bodie or in her minde, commonly the childe

Matt. 2.14.

draweth

draweth the like infirmitie from her, as the egges of a Henne are altered vnder the Hawke; yet they which haue no milke, can giue no milke. But whose breasts haue this perpetuall drought? Forsooth it is like the gowte, no beggers may haue it, but Citizens or Gentlewomen. In the ninth chapter of Hosea, drie breasts are named for a curse: what lamentable happe haue Gentlewomen to light vpon this curse more then other? Sure if their breasts bee drie, as they say, they should fast and pray together, that this curse might be remoued from them.

The next dutie is, *Catechize a child in his youth, and he will remember it when he is old:* This is the right blessing which fathers and mothers giue to their children, when they cause God to blesse them too. The wrong mother cared not though the childe were diuided, but the right mother would not haue it diuided: so wicked Parents care not though their children be destroyed, but godly parents would not haue them destroyed but saued, that when they haue dwelt together in earth, they may dwell together in heauen. As the midwife frameth the bodie when it is young and tender; so the parents must frame the mind while it is greene and flexible, for youth is the seed time of vertue. They which are called fathers are called by the name of God, to warne them that they are in stead of God to their children, which teacheth all his sonnes. What example haue children but their parents? and sure the prouidence of God doth ease their charge more than they are aware; for a childe will learne better of his father than of any other. And therefore wee reade of no Schoolemaster in the scripture but the Parents

Pro.22.6. How children should be brought vp. *1.Reg.23.6.*

Luke 11.2.

Except of kings sons.

Iob. 8.38. rents: for when Christ sayth to the Iewes; *If ye be the sonnes of Abraham, ye will doe the workes of your father Abraham:* he sheweth, that sonnes vse to walke in their Fathers steps, whether they be good or bad.

It is a marueilous delight to the father and mother, when people say that their children are like them: but if they be like them in godlinesse, it is as great delight to other as to the parents: or els we say that they are so like, that they are the worse for it. Well doth Dauid call children *arrowes*, for if they bee well bred, they shoot at their parents enemies, and if they be euill bred, they shoot at their parents. Therefore many fathers want a staffe to stay them in their age, because they prepared none before, like olde Eli which was corrected himselfe, for not correcting his sonnes. Are not children called the fruit of their parents? Therfore as a good tree is knowne by bringing foorth good fruite, so parents should shew their godlinesse in the education of their children, which are their fruit. For this cause the Iewes were wont to name their children so when they were borne, that euer after, if they did but thinke vpon their names, they would put them in mind of that religion which they should professe: for they did signifie some thing that they should learne.

Psal. 127.4.
1. Sa. 2.29.
Psal. 132. 11.
Mat. 12.32.
1. Sa. 1.20.
2. Sa. 13.24.

Three examples of good parents.

An admonition to such as call their children at all aduentures, sometime by the names of dogges, euen as they prooue after. In 1. Kings 2. 2. we haue Dauid instructing his sonnes. In Gen. 39. Iacob correcting his sonnes: and in Iob 1. Iob praying for his sonnes. These three put together, instructing, correcting and praying, make good children, and happie parents.

Once Christ tooke a child, and set him in the midst

of

of his disciples, and saide, *Hee which will receiue the kingdome of heauen, must receiue it as a little child:* shewing, that our children should bee so innocent, so humble, and void of euill, that they may be taken for examples of the children of God. Therfore in Psalm. 127.4. children are called *the heritage of the Lord:* to shew that they should be trained, as though they were not mens children, but Gods, that they may haue Gods heritage after. Thus if you doe, your seruants shall bee Gods seruants, and your children shall bee Gods children, and your house shall be Gods house, like a little Church, when others are like a denne of theeues. Luk. 18.17. Col. 4.15. Phil. 1.8.

Now I speake to one which is a mother so soone as she is married: therefore peraduenture you looke that I should shew the dutie of stepmothers. Their name doth shew them their dutie too: for a stepmother doth signifie a stedmother, that is, one mother dieth, and another commeth in her stead: therefore that your loue may settle to those little ones as it ought, you must remember that ye are their stedmother, that is, in stead of their mother, and therefore to loue them, and tender them, and cherish them as their mother did. Shee must not looke vpon them like Rehoboam, who tolde his people that hee would bee worse vnto them then his predecessour; for then they will turne from her, as his subiects did from him: but she must come to them as Dauid came to ỹ people after Sauls death, and said, *Though your master Saul bee dead, yet I will raigne ouer you:* so she must say to them, though your mother bee dead, yet will I be as a mother: so the children will loue her as much as their father. Further, these The name of stepmother expounded, and their dutie. 1. Sam. 2.7

children

Exo.22.22. Deu.14.17. & 24.17. & 26.12. children are orphanes, and therefore you must not only regard them as children, but as orphane children. Now God requireth a greater care ouer widowes and orphanes, than ouer any other women or children.

Lastly, you must remember that saying, *As you measure vnto other, so it shall be measured vnto you againe*: that is, as you intreat these children, so another may come after and intreat your children: for he which hath taken away the first mother and sent you, can take away the second mother and send a third, which shall not be like a stepmother to yours, vnlesse you bee like a stepmother to these. Math.7.2.

Diuorcement, the phisicke of mariage.

If these duties be performed in mariage, then I need not speake of Diuorcement, which is the rod of mariage, and diuideth them which were one flesh, as if the bodie and soule were parted asunder. But because all perfourme not their wedlocke vowes, therefore hee which appointed mariage, hath appointed diuorcement, as it were taking our priuiledge from vs, when wee abuse it. As God hath ordained remedies for euery disease, so he hath ordained a remedie for the disease of mariage. The disease of mariage is adulterie, and the medicine hereof is diuorcement. Moses licenced them to depart for hardnesse of heart, but Christ licenceth them to depart for no cause but adulterie. If they might bee separated for discord, some would make a commoditie of strife: but now they are not best to becontentious, for this law will holde their noses together, till wearinesse make them leaue strugling: like two spaniels which are coupled in a chaine, at last they learn to goe together, because they may not goe asunder. As nothing might part friends, but *If thine*

Mat.18.19 Mat.19.8. Why Christ would haue no diuorcement but for fornication.

eye offend thee pull it out, that is, if thy friend be a tempter: so nothing may dissolue mariage but fornication, which is the breach of mariage, for mariage is ordained to auoid fornication, and therefore if the condition be broken, the obligation is void. *Mat.5.32.* *Mat.19.9.* *1.Cor.7.10.*

And beside, so long as all her children are his childen, she must needs be his wife, because the father and mother are man and wife: but when her children are not his children, shee seemes no more to bee his wife, but the others whose children she beares, and therefore to be diuorced from him. In al the old Testament, we reade of no diuorce betweene any, which sheweth that they liued chaster then we: yet no doubt this lawe was better executed amongst them, then amongst vs. Such a care God had in all ages and callings, to prouide for them which liue honestly: for diuorcement is not instituted for the carnall, but for the chast, least they should be tied to a plague while they liue. As for the adulterer and adultresse, he hath assigned death to cut them off, least their breath should infect others. Thus hee which made marriage, did not make it vnseparable, for then marriage were a seruitude. But as Christ saith of the Sabbath, *The Sabbath was made for man*, that is, for the benefit of man, and not for the hindrance of man: so mariage was made for man, that is, for the honour of man, and not for the dishonour of man: but if mariage should turne to fornication, and when it is turned to fornication, there might be no separation; then mariage were not for the honor of man, but for the trouble, and griefe, and dishonour of man. Therfore now ye haue heard how diuorcement is appointed for a remedie of fornication, if any be a- Note. *Lew.20.10.* *Mar.2.27.* *Lew.20.10.*

shamed

Conclusiō. shamed of this phisicke, let them be more ashamed of the disease. Because I haue spoken more then you can remember, if you aske me what is most needfull to beare away, In my opinion, there is one saying of Paul, which is the profitablest sentence in all the Scripture for man and wife to meditate often, and examine whether they find it in themselues as they do in other, least their mariage turne to sinne, which should further them in godlinesse. *The vnmaried man careth for the things of the Lord, how he may please the Lord: but hee that is married careth for the things of the world, how he may please his wife.* Also, *The vnmarried woman careth for the things of the Lord, how she may be holy: but she that is married, cares for the things of the world, how she may please her husband:* as though their pleasing of God, were turned all to pleasing one another, and their carnall loue had eaten their spirituall loue, as the leane kine deuoured the fat. Therefore it followes in the next words, *This I speake for your commoditie:* As though there were great commoditie in remembring this watchword. All men haue not the feeling of Gods word, or els such a sentence might bee an anker for the maried to stay them, when any tentation goeth about this change, which Paul feared euen in them which feared God before.

A sentence for the maried to think vpon.

1. Cor. 7. 32.

Gen. 41. 4. Vers. 3. 4.

If thou hast read all this booke, and art neuer the better, yet catch this flower before thou goe out of the garden, and peraduenture the sent thereof will bring thee backe to smell the rest. As the corps of Azael made the passengers to stand, so I placed this sentence in the doore of thy passage, to make thee stand and consider what thou doest before thou marriest.

1. Sa. 1. 23.

for

For this is the scope and operation of it, to call the mind to a solemne meditation, and warne him to liue in mariage as in a temptation, which is like to make him worse then hee was, as the mariage of Iehoram did, if he vse not Iobs preseruatiue, to be iealous ouer all his life. *2 Chro. 21. 6* *Iob. 9. 28.*

The allurements of beautie, the trouble about riches, the charges of children, the losses by seruants, the vnquietnesse of neighbours crie vnto him that hee is entred into the hardest vocation of all other: & therefore they which haue but nine yeares prentiship to make them good Mercers or Drapers, haue nineteene yeares before mariage, to learne to be good husbands and wiues, as though it were a trade of nothing but mysteries, and neede of double time ouer all the rest.

Therefore so often as you thinke vpon this saying, thinke whether you be examples of it, and it will waken you, and chide you, and leade you a straight path, like the Angell which led the seruant of Abraham. *Gen. 24. 40.*

Thus haue I chalked the way, to prepare you vnto mariage, as the Leuites prepared their brethren to the Passe-ouer: *remember that this day you are made one,* and therefore must haue but one will. And now the Lord Iesus, in whome you are contracted, knit your hearts together, that ye may loue one another like Dauid and Ionathan, and goe before you in this life, like the starre which went before the Gentiles, that ye may begin, and proceed, and end in his glorie. To whom be all glorie for euer. Amen. *2. Chr. 35. 6.* *1. Sa. 23. 1.* *Matth. 2. 9.*

FINIS.

A TREATISE OF THE LORDS SVPPER, in two Sermons.

The First Sermon.

1. Cor. 11. 23. 24.

The Lord Iesus in the night that he was betraied tooke bread:

And when he had giuen thankes, he brake it, and said, Take, eate: this is my bodie which is broken for you, this doe ye in remembrance of me.

The two breasts of the church.

THe Word and the Sacraments are the two breastes wherewith our mother doth nurse vs. Seeing euerie one receiueth, and few vnderstand what they receiue; I thought it the necessariest doctrine to preach of the Sacrament; which is a witnesse of Gods promises, a remembrance of Christs death, and a seale of our adoption: therefore Christ hath not instituted this Sacrament for a fashion in his Church, to touch, and feele, and see, as wee gaze vpon pictures in the Windowes, but as the woman which had the bloudie issue, touching the hemme of Christs garment, drew vertue from Christ himselfe, because she beleeued; so Christ would that we touching these signes should draw vertue from himselfe, that is, all the graces which these signes represent. Therefore as the Leuites vnder the Law, were bound to prepare their brethren before they came to the Passeouer; So

Mat. 9. 20.

2. Chr. 35. 6.

preachers

preachers of the Gospel should prepare their brethren before they come to the Supper of the Lorde. For which purpose I haue chosen this place to the Corinthians, which is the cleerest and fullest declaration of this Sacrament in all the Scripture.

The Lord Iesus in the night, &c.

The summe of all these words is, the Institution, and vse of the Lords supper. First, Paule sheweth the author of it, *the Lord Iesus*; then the time when it was instituted, *in the night that he was betraied*; then the manner how he did institute it, *he took bread and when he had giuen thanks, hee brake it, and gaue vnto his disciples, &c.* then the ende why he did institute it, *for a remembrance of his death.*

The diuision.

Touching the Author, he which is signified by it, was the author of it, The Lorde Iesus hath bid vs to supper, *I am not worthie* (sayth Iohn) *to loose his shoo:* so we are not worthie to waite at his trencher, and yet he will haue vs to sit at his table. To him belongeth the power to ordaine Sacraments in his Church, because he fulfilled the Sacraments of the Law. When Christ came, the Passeouer ceased, because he is our Passeouer; that is, the Lambe by whose bloud we are saued. When Christ came, Circumcision ceased, because he is our circumcision, that is, the purifier and clenser of our sinnes.

The author

Iohn 1.27.

None but Christ may ordaine Sacraments.

Iohn 1.29.

Reuel. 7.14.

Now these two Sacraments are fulfilled: hee hath appointed two other Sacraments for them; in stead of the paschall Lambe, which the Iewes did eate, hee hath giuen vs another Lambe to eate, which Iohn calleth *the Lambe of God*, that is himselfe, vpon whom all doe feed, whosoeuer doe receiue this Sacrament with

Iohn 1.29.

an assured faith that Christ died to possesse them of life. The breaking of the bread doth signifie the wounding of the bodie: the powring out of the wine doth signifie the shedding of his bloud. The eating of the bread and drinking of the wine doth signifie that his flesh and bloud doe nourish in vs life eternall, as the bread and wine doe nourish the life present.

Gen. 17.10. Who was therefore called Iohn the Baptist. *Mat.* 3.1. *Reuel.* 1.5. *Reue.* 22.14 Time. *Verse* 23. *Iob.* 3.5.

Instead of Circumcision, which began at Abraham, hee hath ordained Baptisme, which began at Iohn, a more liuely representation of the true circumcision of the heart, because it representeth vnto vs the bloud of Christ, which washeth our soules as the water in Baptisme washeth our bodies.

Touching the time, *in the night* (saith Paule) therefore this Sacrament is called the *Lords Supper*, because it was instituted at night when they vsed to suppe. But what night? *Euen that night* (sayth Paul) *when he was betrated*: that night which hee should haue cursed, as Iob did the day of his birth, if he had suffered against his will: that night when he should haue thought to destroy men, as men conspired to destroy him. That night (sayth Paul) this Sacrament of grace, and peace, and life began: *Euen that night when we betrated him.* Many nights did hee spend in watching and praying for vs; and is there a night now for vs to betray him? That was a darke night, when men went about to put out the Sun which brought them light. Who can but wonder, to see how Christ and they for whom Christ came, were occupied at one time? when they deuised mischiefe against him, & sought all meanes to destroy him, then he consulted how to saue them, & instituted the same night this blessed Sacrament, to conuey all his

graces

graces and blessings vnto them, *Euen that night when they betraied him.* The reason why this action was deferred vntill night, is, because that was the time appointed by the lawe to eate the Passe-ouer, which was like a predecessor of this Sacrament. The reason why he deferred it vntill his last night, was, because the Passe-ouer could not be ended before the fulnesse of time, and the true paschall Lambe were come to be slaine in stead of the other. Therefore how fitly did Christ ende the Passe-ouer, which was a signe of his suffering, so presently before his suffering? And beside, how sweetly did hee confirme his Disciples faith, when as they should see that the next day performed before their eyes, which ouer night both in the Passe-ouer and in the Sacrament, was so liuely resembled vnto them? If any man from this doe gather, that we ought to eate y Lords supper at night as Christ did, he must vnderstand that wee haue not the same cause to doe so which Christ had, because of the Passe-ouer. And therefore the Churche which hath discretion of times and places, hath altered both the time and the place, vsing the Temples in stead of the chamber, and the morning in stead of the euening: for indifferent things are ruled by order and decencie.

Why this Sacrament was instituted at night

Why it was deferred till his last night.

Why we receiue not the Lords Supper at night.

Touching the manner, *He toke bread, and when he had giuen thankes, he brake it and gaue it vnto them.* *Vers. 23. 24.* He would not eate it, nor breake it, before he had giuen thankes to God. What need he which was God, giue thankes to God, but to shew vs what we should doe when we eate our selues? *In all things giue thankes* (saith Paul): whereby we declare that all things come from God: but the wicked beleeue easier that God *1. Thes. 5. 18.*

doth take, then that hee doth giue, and therefore they
Note. neuer pray heartilie vnto him for anie thing, nor feelingly thanke him for it. For which the Lorde complaineth, saying: *I haue loued you, yet ye say, wherein*
Mal.1.2. *hast thou loued vs?* Shewing that we are worse then the
Esay.1.3. Oxe, which knoweth his feeder. And if that wee acknowledge all things from God, yet we doe like Lot,
Gen.19.20 Is it not a little one (saith hee) when hee craued to goe vnto Zoar? as though it were not much which hee asked: so wee mince and extenuate the gifts of God, before we receiue them and after: like them which haue a grace for dinner, and none for breakfast, as though they had their dinners from God, and breakfasts of their owne.

Our example did not so, although it was but bread which hee receiued, yet hee was more thankefull for bread, then many which burie the foules, and fishes, and beasts in their belly: for if a count of all were kept,
Luke 11.3. for one that praieth; *Giue vs this day our daily bread*, a hundred take their bread, and meate, and sleepe too which neuer pray for it.

After he had giuen thanks, he brake it, and gaue vnto
them, and sayd, Take, eate; for when hee had giuen thankes to God, then it was sanctified, and blessed,
Note. and lawfull to eate. So when thou seruest God, then it is lawfull for thee to vse Gods blessings, then thou maist eate and drink as Christ did, but not before: for these things were created to serue them which serue God: if thou doest not serue him for them, thou encrochest vpon Gods blessings, and stealest his creatures, which are no more thine, then thou art his: for the good God created all things for good men, as the

diuels possessions are reserued for euill men.

Therefore as Christ would not breake the bread before he had giuen thankes to the founder, so know, that there is some thing to be done before thou receiue any benefit of God, and presume not to vse his creatures with more libertie than his sonne did, which did not eate without giuing thankes, nor rise againe without singing a Psalme.

It followeth, *This is my bodie.* Here is the fruite of his thankes before; he prayed that the bread and wine might bee blessed, and they were blessed. As Isaacs blessing shewed it selfe vpon Iacob whom he blessed, so Christ his blessing appeared straight vpon these mysteries: for it could not bee said before, *This is my bodie*, because it was meere bread: but now it may be called his bodie, because his blessing hath infused that vertue into it, that it doth not onely represent his bodie, but conuey his bodie and himselfe vnto vs. The efficacie of this blessing is in this Sacrament euer since, sanctifying it vnto vs as well as it did to the Apostles, euen as Christs praier staied Peters faith after Christ was dead. *Mat.26.30* *Gen.27.*

Now ye haue heard the meaning of these words, *He tooke bread, and blessed it, and brake it, and gaue it*: you shall see with what a mysticall resemblance they vnite Christ and vs. First, as Christ in the Supper took bread to feed vs: so in his birth he tooke our flesh to saue vs. Secondly, as Christ when he had taken the bread, blessed the bread to make it a spirituall foode: so Christ, when he had taken our flesh, powred foorth most rich and pretious graces into it, to make it food of life vnto vs. Thirdly, as Christ when he had blessed the bread, *Luke 22.* *Heb.2.16* *Iohn 17.*

1.Pet.2.24. brake the bread; so Christ when hee had filled his body with most pretious graces, brake it vp like a rich treasure house, his hands by the nailes, his backe by the stripes, his head by the thornes, his side by the speare; that out of euery hole a riuer of grace and goodnesse might issue and flow foorth vnto vs. Lastly, as Christ gaue the bread when he had broken it: so Christ (by a liuely faith) communicateth his bodie after hee hath crucified it. Hereby we are taught, that when wee see the Minister take the bread to feede vs, wee must conceiue, that Christ (being God from euerlasting) tooke our flesh to saue vs. When we see the Minister blesse the bread to a holy vse, wee must conceiue, that Christ (by vniting the Godhead vnto it) sanctified his flesh for our redemption. When we see the Minister breake the bread to sustaine our bodies, wee must conceiue, that Christ in his death, brake his body to refresh our soules. When we see the Minister giue the bread to our hand, we must conceiue, that Christ as truely offereth himselfe to our faith to be receiued of vs.

Ephes. 3.17

Because vpon these words the Papists ground their Transubstantiation, that is, that the bread is changed into Christs flesh, and the wine is turned into Christs bloud, whereby wee eate the same bodie which dyed vpon the Crosse, and drinke the same bloud which issued out of his side. That you may see the blindnesse of this Popish dreame, I would haue you but marke euery worde of the scripture, how they make against Transubstantiation, that yee may see them slaine like Goliah with their owne sworde. Euen as GOD made Cayaphas speake against himselfe, so the Scriptures which heretikes alleadg do make against themselues, like

N Sa 17.15. ph.18.14. .ban.18.22 heretikes leadge ripture ke the di- ll.

like the Baalites which wounded their owne flesh, I may liken their allegations to Satans, when he tempted Christ in the wildernesse, hee alleadged but one sentence of scripture for himselfe, and that Psalme out of which he borrowed it made so plaine against him, that he was faine to pick here a word and there a word, and leaue out that which went before, and skip in the middest, and omit that which came after, or else hee had marred his cause. The Scripture is so holy, and pure, and true, that no word nor syllable thereof, can make for the diuell, or for sinners, or for heretikes: yet as the diuell alleadged scripture, though it made not for him, but against him; so doe the Libertines, and Epicures, and Heretikes, as though they had learned at his schoole. *Matt.* 4. 4. *Psal.* 91. 11.

Now there is no sentence of the scripture, which the wiser Papists alleadge boldly for their Transubstantiation, but this, that Christ said, *This is my bodie:* by which they may proue as well, that Christ is a doore, because he saith, *I am the doore:* or a vine, because he saith, *I am a vine:* for his sayings are like. Figuratiue speeches must not bee construed literallie, but this is heretikes fashion. If you marke you shall see through out, that all the testimonies which the Papists alleadge for their heresies, are either tropes, or figures, or allegories, or parables, or allusions, or darke speeches; which when they presume to expound allegoricallie, or literallie, without conference of any other scriptures; then they wander and stray from the marke, or else it is impossible that the trueth should maintayne errour, that that the Scripture should speake for heresie, if it were not wrested and peruerted: therefore wee see *Mat.* 26. 26. *Ioh.* 10. 7. 9. *Ioh.* 15. 1. Note. *Gen.* 3. 3.

that

that Eue neuer erred, vntill she corrupted the Text.

Now wee will enter the lists with our aduersaries, and see whether these words do prooue that the bread and wine are turned into Christs bodie. Paul saith, *Iesus tooke bread*: well then, yet it is bread: when he had taken it, then hee blessed it; what did hee blesse? the bread which he tooke; well then, yet it is bread: when he had blessed it, then he brake it; what did he breake? the bread which he blessed; well then, yet it is bread: when hee had broken it, then he gaue it; what did hee giue? the bread which hee brake: well then, yet it is bread: when he had giuen it, they did eate it; what did they eate? the bread which hee gaue them; well then, yet it is bread: when they did eate it, then he said, *This is my bodie*; what did he call his body? the bread which they did eate; well then, yet is it bread. If it be bread all this while, when he did take it, and blesse it, and brake it, and gaue it, and they did eate it, when is it turned into his bodie? here they stand like the Sadduces, as mute as fishes.

Arguments against Popish Transubstantiation.

Mat. 22. 34

Now that ye may see, that not we only say it is bread and wine after the consecration; in the 27. verse, Christ himselfe dooth call it bread and wine after hee had giuen it, as he did before. And in Marke he saith, *I will drink no more of the fruit of the vine.* Here Christ saith, that it was the fruit of the vine which he dranke; but his bloud is not the fruit of vines, but wine, therefore wine was his drinke, and not bloud.

Mar. 14. 25

Beside, if you would heare Paul expound Christ, he sheweth that all our fathers had the same substance of Christ in their sacraments, that we haue in ours; for he saith, *They all did eate the same spirituall meat, and all*

1. *Cor.* 10. 4.

drank

drauke the same spirituall drinke. Straight he saith, *that this meat and this drinke was Christ.* Mark that he saith not onely, *They did eate the same meate* that wee eate; but he saith, *that this meat was Christ:* & not only so, but to shew that Christ is not a corporall meat, as the Papists say; hee saith, hee is a spirituall meate as we saye therefore you see that we doe not eate him corporally, no more then our fathers, but that as they did eate him spiritually, so doe we; for spirituall meat must be eaten spiritually, as corporall meate is eaten corporally. *Verse* 3.4. *Verse* 4.

Againe, for the signes to bee turned into the thing signified by them, is vtterly against the nature of a Sacrament, and makes it no Sacrament, because there is no signe: for euery Sacrament doth consist of a signe, and a thing signified: the signe is euer an earthly thing, and that which it signifieth is a heauenly thing. This shall appeare in all examples: As, in Paradise there was a verie Tree for the signe, and Christ the thing signified by it: in Circumcision there was a cutting off of the skinne, and the cutting off of sinne: in the Passeouer there was a Lambe, and Christ: in the Sabbath there was a daye of rest, and eternall rest: in the sacrifices there was an offering of some beast, and the offering of Christ: in the Sanctuarie there was the holy place, and heauen: in the Propitiatorie there was the golden couering, and Christ our couer: in the Wildernesse there was a rocke yeelding water, and Christ yeelding his bloud: in the Apparition there was a Doue, and the holie Ghost: in the Manna there was bread, and Christ: in Baptisme there is very water which washeth vs, and Christs bloud washing vs: so in the Supper of Christ there is very bread and wine

Gen. 2.9. *Gen.* 17.11. *Exod.* 12.3. *Exod.* 23.18 *Heb.* 9.1. *Exod.* 30. *Exod.* 25.24 *Exod.* 17.16 *Mat.* 3.16. *Ioh.* 6.49. *Ioh.* 1.33. 1. *Cor.* 11. 19

for

for the signe, and the body and bloud of Christ for the thing signified, or else this Sacrament is against the nature of all other Sacraments.

5 Againe, there must bee a proportion betweene the Passe-ouer and the Lords Supper, because this was figured by the other. Now the Iewes had in their Passe-ouer, Bread and Wine, and a Lambe: So our Sauiour Christ instituting his last Supper, left Bread, & Wine, and a Lambe; the which name is giuen to himselfe, because he came like a Lambe, & dyed like a Lambe.

Exod. 12.

Mat. 26.26
Ioh. 19.

Againe, if Christs very bodie were offered in the Sacrament, then it were not a sacrament, but a sacrifice, which two differ as much as giuing, and taking: for in a sacrifice we giue, and in a sacrament we receiue, and therefore we say our sacrifice, and Christs sacrament.

6 Againe, euery sacrifice was offered vpon the Altar. Now marke the wisedome of the holy Ghost, least we should take this for a sacrifice, he neuer names Altar when he speakes of it, but, *The table of the Lord.* Therefore it is no doubt but the diuell hath kept the name of Altar, that we might thinke it a sacrifice.

Exod. 27.

7 Againe, if the bread were Christs flesh, and the wine his bloud, as these two are separate one from the other; so Christs flesh should bee separate from his bloud, but his bodie is not diuided, for then it were a dead bodie.

8 Againe, that which remaineth doth nourish the bodie, & relish in the mouth as it did before, which could not be, but that it is the same food which it was before.

9 Againe, I would aske, whose are this whitenesse, and hardnes, and roundnesse, and coldnesse? None of them

say

say that it is the whitenesse, and hardnesse, and roundnes, and coldnes of Christs bodie: therefore it must needs be the whitenesse, and hardnesse, and roundnes, and coldnes of the bread, or else qualities should stand without substances, which is, as if one should tell you of a house without a foundation.

Againe, as Christ dwelleth in vs, so he is eaten of vs: but he dwelleth in vs onely by faith, Ephe. 3. 17. Therefore hee is eaten onely by faith. 10

Againe, none can be saued without the communion of the bodie of Christ: but if all should communicate with it corporallie, then neither infants, nor any of our fathers, the Patriarkes, or the Prophets, should bee saued, because they receiued it not so. 11

Againe, Christ saith not, *This wine*, but *This cup*: and therefore by their conclusion, not onely the wine should be turned into bloud, but the cup too. 12

Againe, Paul saith, *They which receiue vnworthilie, receiue their owne damnation*. But if it were the flesh of Christ, they should rather receiue saluation then damnation, because Christ sayth: *He that eateth my flesh, and drinketh my bloud, hath life euerlasting*. Ioh. 6. 54. 13

Againe, if they would heare an Angell from heauen: when Christs bodie was glorified, an Angell sayd to the woman, *He is risen, and is not here*, Mat. 28. as if he should say; his bodie is but in one place at once, or else he might haue been there though he was risen. 14

Againe, why doe they say in receiuing this Sacrament euer since the Primitiue Church, *Lift vp your hearts*, if they haue all in their mouthes? To end this controuersie, here wee may say as the disciples said to Christ, *Whither shal we go from thee?* I meane we need 15

not

not to go to any other expositor of Christ then Christ himselfe, therefore marke what he saith: at first, when Christ saide that hee was the bread of life, and that all which would liue, must eate him, they murmured vntill he expounded his words, and how did he expound his words? Thus, *He that commeth vnto me hath eaten, and he that beleeueth in me, hath drunke.* After when he instituted this Sacrament, in like words, they murmured not, which they would as before, if hee had not resolued them before, that to eate his bodie, and to drinke his bloud, was nothing but to come to him, and beleeue in him.

Iohn 6.62.

Iohn.6.60.

Iohn.6.35.

After hee had sayd so, they murmured not, because they did see some reason in it, as it is plainly sayd, *This is my bodie:* so it is plainly sayd, *These words are spirit:* that is, they must bee vnderstood spiritually, and not literally.

Iohn 6.63.

But if it bee flesh indeede, why doe they not satisfie the simple people how they may eate this flesh in Lent, when they forbid them to eate any flesh, they must needes eate it doubtfully, and hee which doubteth, saith Iames, receiueth nothing: therfore he which eateth the Masse, receiueth nothing.

I did not alleadge the Fathers in my sermon, but if any suspend his assent, till they bring in their verdict, let him heare them make confession of their beleefe.

Aug. vpon the 3. Psal.

Augustine saith, The Lord doubteth not to say, *This is my bodie*; when he gaue only a signe, or sacrament of his bodie.

Tertul. against Marcion the 4. booke.

Tertullian saith, *This is my bodie*, that is, a signe of my bodie.

Ambrose sayth, The bread and wine remaine still

the

the same thing that they were.

Theodoret sayth, After the consecration, the mysticall signes doe not cast off their own nature, but abide still in their first substance and forme. 4. booke 4. cap. of Sacraments.

Origen sayth, The bread that is sanctified with the word of God, as touching the materiall substance thereof, goeth into the bellie and foorth againe like other meates. In his first diologue Vpon the 15 of Mat.

Irenæus sayth, That it hath two things in it, one earthlie, and the other heauenlie. Iren. 4. booke cap. 34. against Valentinus.

Cyril saith, Our Sacraments auouch not the eating of a man. *Ad ob Thes. od. Anathematis.*

Cyprian saith, The Lord called bread made of many graines, his bodie; and called wine made of many grapes, his bloud. 1. booke of Epi.

Athanasius saith, Christ made mention of his ascension into heauen, that he might withdraw his Disciples from corporall and fleshly eating. In that gospel whosoeuer speaketh a word &c.

Chrysostome saith, God giueth vs things spirituall, vnder things visible and naturall. And againe, being sanctified, it is deliuered from the name of bread, and is exalted to the name of the Lords body, although the nature of the bread still remaine. Hom. 60. to the people of Antioch. To Cæsarius & Monk. Against Eutiches & Heretike.

And because they beleeue that the Pope cannot erre, Pope Gelasius setteth too his hand, and saith with the rest: Neither the substance of the bread, nor nature of the wine, cease to be more then they were before.

Tell vs Papist, doe not these Fathers speak as plaine as wee? Canst thou auouch Transubstantiation more flatly then they denie it? How had this heresie bin chased, if the diuell had hatched it in their time? Vpon the Canon lect. 40.

Thus the Scriptures on the one side, and the Fathers on

on the other side, did so trouble three Archpapists, Biel, Tonstall, and Fisher, that Gabriel Biel saith, how the body of Christ is in the Sacrament, is not found in the Canon of the Bible.

1. Booke of the Sacra. pag. 46. Against the captiuity of Babylon, made by M. Luther.

Tonstall sayth, It had been better to leaue euery man to his owne coniecture, as they were before the Councel of Laterane, than to bring in such a question.

Fisher saith, No man can proue by the words of the Gospell, that any Priest in these dayes doth consecrate the very bodie and blood of Christ.

Luk. 19.22.

Here is fulfilled, *Out of thine owne mouth I will condemne thee*. But wee will not carrie the matter so, because a iudge must haue two eares, therefore now let them speake.

The Papists all gations for the real presence. Exo. 4.8. & 21.

Because they cannot tell how the bread and wine should be turned into flesh and bloud, and yet appeare bread and wine still, they say it is a miracle: but how do they proue it? If they contend it is a myracle, they must shew vs a signe: for euery myracle may be seene, like all the myracles of Moses, and Christ, and the Apostles: and therefore a myracle is called a signe, because it may be seene like a signe, and the word signifieth a wonder. And the Iewes crauing a myracle, said; *Shew vs a myracle*: as though they were taught to iudge of myracles by sight. All which doth shew that a myracle may be seene: but here no myracle is seene.

Exod. 9.

Againe, a myracle (especially in the time of the Gospell) is an extraordinary thing; but they make this an ordinary thing: for if the bread and wine be turned into flesh and bloud, then miracles are as common as Sacraments, and so because they haue masse euery day, they should worke miracles euery day.

Lastly,

Laſtly, this ſeemeth ſtrange that Auguſtine (whom they ſo much honour) gathered all the miracles which are written in the ſcripture, & yet amongſt all, ſpeakes not of this: therfore then it was counted no miracle: but Paul ſpeakes of lying miracles, and this is one of them. 2. *Theſ.* 2. 9

If they ſay that Chriſt can turne bread and wine into his body, and therefore he doth. Firſt, they muſt proue that he will, for they can doe many things themſelues which they do not, becauſe they will not: therfore it is an olde anſwere, that from *Can* to *Will* no argument followeth. The Leper did not ſay vnto Chriſt, If thou canſt, thou wilt: but, *if thou wilt, thou canſt.* Mar. 1. 40. Obiection. Anſwer.

But the queſtion which they thinke cannot be anſwered, like their inuincible Nauies, is this. If the bread be not his bodie, why doth he call it his bodie? Reſolue this knot, and al is cleere. Mark then, and we will looſe it as well as wee can: He ſaith, *This is my bodie:* as he ſaith after; *which is broken for you.* Why? his body was not broken before hee ſuffered, how did hee ſay then, *which is broken*, before it was broken? There is no ſenſe of it but this, the bread was broken, and ſignified that his bodie ſhould be broken. Obiection. Anſwere.

Now, as the breaking of the bread did ſignifie the breaking of his bodie, ſo the bread muſt needes ſignifie his bodie: but as his bodie was not broken indeed when the bread was broken; ſo the bread could not be his bodie indeed, for then his body ſhould haue been broken when the bread was broken: Yet let them obiect what they can.

If (ſay they) the bread and wine bee not changed into his bodie and bloud, why doth he ſpeake ſo darklie? he might haue ſpoken plainer. Obiection.

Answere. I answere, though this seeme darke to Papists, yet it was not darke to the Apostles, they vnderstood his meaning wel enough, and all the rest for 1215. yeares after Christ before Transubstantiation was spoken of. If the Apostles had not vnderstoode his meaning, they would not stick to aske him, as their manner was, vntil they were acquainted with Christs phrase, whensoeuer they doubted vpon any of his speeches, they were wont to come vnto him and say; *Master, what is the meaning?* but they were vsed to such phrases: for it was Christs manner to teach by similitudes, shewing one thing by another, which is the plainest manner of teaching, and most vsed in holie scripture, especially in the types and shadowes of this Sacrament. For example, Christ calleth the Lambe the Passe-ouer, in place whereof this Sacrament succeeded, and therefore presently after they had eaten the Passe-ouer, Christ instituted this Sacrament to bee vsed for it. Christ (I say) called the Lambe the Passe-ouer, and yet the Passe-ouer was this, an Angell passed ouer the houses of the Israelites, and stroke the Egyptians: this was not a Lambe; and yet because a Lambe was a signe of this Passe-ouer, as the bread and wine is of Christs bodie, therefore Christ called the Lambe the Passe-ouer, as hee calleth the bread and wine his bodie.

Luke 8.9.

Mat. 26.17

Exod. 12.27

Gen. 17.13. Againe, Circumcision is called *the Couenant*, and yet Circumcision was nothing but the cutting away of a skinne: but the Couenant is, *In Abrahams seede all*

Gen 12.3. *Nations shall be blessed, I will be their God, and they shall be my people, I will defend and saue them, and they shall serue and worship me.* This is not Circumcision, and yet as though Circumcision were the couenant it selfe, it is

called

called the couenant becauſe it ſignifieth the couenant; ſo bread and wine are called Chriſts bodie, becauſe they ſignifie Chriſts bodie.

Againe, Baptiſme is called Regeneration, and yet Baptiſme is a dipping of our bodies in water; but Regeneration is the renuing of the minde to the image wherein it was created. This is not Baptiſme, and yet as though Baptiſme were Regeneration it ſelf, it is called Regeneration, becauſe it ſignifieth Regeneration: ſo the bread and wine are called Chriſts bodie, becauſe they ſignifie Chriſts bodie. *Tit.3.5.* *1.Cor.6.1*

Againe, the Cup is called the new Teſtament; and yet the Cup is but a peece of mettall filled with wine: but the new Teſtament is: *He which beleeueth in the ſonne ſhal be ſaued.* This is not a cup, and yet as though the Cup were the new Teſtament it ſelfe, it is called the new Teſtament, becauſe it ſignifieth the new Teſtament: ſo the bread and wine are called Chriſts bodie, becauſe they ſignifie Chriſts bodie. *Luke 22.2* *Ioh.3.36.*

They which knew that the Lambe is not the Paſſe-ouer, though Chriſt called it the Paſſe-ouer; that Circumciſion is not the Couenant, though God calleth it the Couenant; that Baptiſme is not Regeneration, though it bee called Regeneration; that the Cup is not the new Teſtament, though Chriſt called it the new Teſtament; could they not as well vnderſtand, that the bread and wine were not Chriſts bodie, though Chriſt called them his bodie? As they vnderſtood theſe ſpeeches, ſo they vnderſtood this ſpeech: therefore they which ſay, that the Bread and Wine are Chriſts bodie, becauſe Chriſt ſaith, *This is my bodie*; may as well ſay, that the Lambe is the Paſſe-ouer, be- *Mat.26.2*

cause Christ calleth it the Passe-ouer; that Baptisme is Regeneration, because Paule calleth it Regeneration; that the Cup is the new Testament, because Christ calleth it the new Testament.

If euery Sacrament was called by the thing which it signified, and yet neuer any Sacrament was taken for the thing it selfe; what reason haue they to take this sacrament for the thing it selfe more than all the rest? It is the consent of all Writers, that a Sacrament is a signe, therefore not the thing signified: no more then the bush at the doore is the wine in the seller. If I call the Prince a Phœnix, the vniuersity a fountaine, the Court a Peacocke, the Citie a Sea, the Countrey an Hermite: why, can the Papists vnderstand me, and not vnderstand Christ?

What a darke, and strange, and intricate, & incredible speech had this been for them to vnderstand grosly, and literally? Would they thinke that they did eate Christs body, when his bodie stood before them, and hee had tolde them before that his bodie was like their body? Nay this would haue required moe words, and made them come againe; with *Master, what is the meaning?* for they were not so instructed yet before the resurrection, to beleeue euery thing without questioning, if it were contrary to sence and reason: but as they asked, who had giuen him any meate, then he said that he had meat, and they could see none: so they would haue asked, what meat is this which we see not? How can euerie one of vs eate his body, and yet hee hath but one bodie, and that body is whole when we eate it? Loe, he standeth before vs & saith, that his bodie is like vnto ours, and yet he takes bread and

Luk. 9. 8.

Iohn 4. 33.

breakes

breaks it, & giues it vnto vs to eat, and when we eat it, he ſaith, *This is my body*, & yet his body ſtandeth before vs ſtil. If his body be like ours (as he ſaith) how can it be eaten, and be there, for ours cannot? Thus they would haue queſtioned, if they had not been vſed to ſuch phraſes: but as they could vnderſtand him, when hee called himſelfe a ſtone, a rocke, a doore, a windowe, and a vine: ſo they pickt out his meaning when he had ſaid that bread was his bodie: for hee had told them before, that he was *the bread of eternall life.* *Luk.* 24. 39.

Now the bread of eternall life is not eaten with teeth, for the body cannot eate ſpiritually, no more then the ſoule can eate corporally; and therefore he is ſuch a bread as is eaten with faith and ſo himſelfe ſaith in the goſpell of Iohn. Marke this eating by faith, and all the ſtriſe is ended. Fleſh and blood indeede need not faith to chew them, for the teeth can chew them wel enough. Therefore if the bread and wine were the body of Chriſt, then we need not faith to eate it, but all thoſe which haue teeth might eate Chriſts bodie, yea the Mice might eate it as well as men, for they eate the ſame bread that we doe, as well after it is conſecrated as before. *Iohn* 6. 35.

If this bee not enough to batter the ruines of this vpſtart Hereſie, I will come to Interrogatories, and ſee whether they haue learned it by rote, or by reaſon.

If they ground their Tranſubſtantiation vpon theſe words of Chriſt *This is my body*, which hee ſpake to his Diſciples, I aske them, whether they receiue that body which was mortall, or that bodie which is glorified? becauſe one of theſe bodies they muſt needes receiue, either his mortall bodie, or his glorified bodie, *Mat.* 26. 26.

Neither Christs mortall bodie can be in the Sacrament.

If they saye that it is his mortall bodie, the mortall bodie will not profit them: for you see that mortall foode is but for this mortall life: neither hath Christ a mortall bodie now to communicate vnto them, because it is changed to an immortall bodie; therefore they cannot receiue the mortall bodie, because Christ hath not a mortall bodie to giue vnto them. If they saye, that they receiue his glorified body, then they must flie from this Text: for at that time Christ had not any glorified bodie.

When this Sacrament was instituted, and Christ said, *This is my bodie*, his body was not glorified, because the Sacrament was instituted before his death, and his body was glorified after his resurrection. Therfore if they receiue the same body which the Apostles receiued, as they say they doe, they cannot receiue a glorified body, because then Christ had not a glorified bodie to communicate vnto them.

Thus the rocks and sands are of both sides them, they receiue a bodie neither mortall nor immortall: if Christ haue any such body, iudge you. Here they stand like a foole, which cannot tell on his tale. Nabuchadnezzer dreamed a dreame and knew not what it meant.

Dan 4.15.

Beside I aske them to whom Christ spake when he said, *This is my bodie?* Marke sayth, hee spake to them, that is, to his disciples: well then, if these words, *This is my bodie*, were not spoken to the signes, but to the persons: not to the bread and wine, but to the Receiuers, as the wordes which follow, *Do this in remembrance of mee*; if these words were not spoken to the bread and wine, then it is plaine that they doe not change the

Mar. 14.24. Christ spake not to ỹ bread and wine, but to his disciples.

nature

nature of the Bread and wine. If the nature of them be not altered, then the ſubſtance remaineth, and then we receiue no other ſubſtance with them, becauſe two ſubſtances cannot be in one place.

What then, is there nothing in the Sacrament but bread and wine, like an hungrie nunſcion? Nay, wee ſay not that the Sacrament is nothing but a bare ſigne, or that you receiue no more then you ſee: for Chriſt ſaith, that it is his bodie: & Paul ſaith that it is the communion of Chriſts bodie and bloud: Therefore there is more in ſacramentall bread then in common bread; though the nature be not changed, yet the vſe is changed: it doth not onely nouriſh the bodie as it did before, but alſo it bringeth a bread with it which nouriſheth the ſoule: for as ſure as we receiue bread, ſo ſure wee receiue Chriſt; not onely the benefits of Chriſt, but Chriſt: although not in a popiſh manner, yet wee are ſo ioyned and vnited vnto him, euen as though we were but one bodie with him. More in the Lords Supper, then bread and wine. 1. *Cor.* 10. 16

As the ſpouſe doth not marrie with the landes and goods, but with the man himſelfe, and being partaker of him, is made partaker of them: ſo the faithfull doe not onely marrie with Chriſts benefits, but with Chriſt himſelfe, and being partakers of him, they are made partakers of his benefits: for Chriſt may not in any wiſe bee diuided from his benefits, no more then the Sunne from his light. A ſimilitude.

It is ſaide, *The father gaue vs his ſonne*, and ſo the ſonne giueth vs himſelfe. For as the bread is a ſigne of his bodie, ſo the giuing of the bread is a ſigne of the giuing of his bodie. Thus he lieth before vs like a Pellicane, which letteth her young ones ſuck her bloud: *Rom.* 8. 3

so that we may say, the Lord inuited vs to supper, and he himselfe was our meate.

But if you aske how this is? I must answere. It is a mysterie: but if I could tell it, it were no mysterie. Yet, as it is sayd, when three men walked in the midst of the furnace, *One like the sonne of God walked amongst them:* So, when the faithfull receiue the Bread and Wine, one like the sonne of God seemeth to come vnto them, which fils them with peace, and ioy, and grace, that they maruell what it was which they receiued besides bread and wine.

Dan. 2. 25.

For example, thou makest a bargaine with thy neighbour for house or land, and receiuest in earnest a peece of gold: that which thou receiuest is but a peece of golde: but now it is a signe of thy bargaine, and if thou keepe not touch with him, happily it will claspe thee for all that thou art worth: so, that which thou receiuest is bread, but this bread is a signe of another matter which passeth bread.

A simili-tude.

Againe, thou hast an obligation in thy hand, and I aske thee what hast thou there? and thou saiest, I haue here an hundred pounds: why (say I) there is nothing but paper, inke, and waxe: Oh, but by this (saist thou) I will recouer an hundreth pounds, and that is as good. So beloued, this is as good, that vnder these signes, you receiue the vertue of Christs bodie and bloud by faith, as if you did eate his bodie, and drinke his bloud indeede, which is horrible to thinke that any should deuoure their God, thinking thereby to worship him: neuer any heretike nor Idolater, conceiued so grossely of their GOD before the Papist. Wee reade of a people which did eate men, but neuer of any peo-

another similitude.

ple

ple which did eate their God.

All the Apoſtles ſay, that it was needfull that Chriſt ſhould take our fleſh: but no Apoſtle ſayth, that it is needfull that we ſhould take Chriſts fleſh; for all the bleſſings of Chriſt are apprehended by faith, and nothing fit to apprehēd him whom we ſee not, but faith: and therefore one of their owne pillers ſaid, *Beleeue and thou haſt eaten.* Faith doth more in religion then the mouth, or elſe wee might ſaye with the woman, *Bleſſed are the breaſts which gaue thee ſucke*: and ſo none ſhould be bleſſed but Marie: but Marie was not bleſſed becauſe Chriſt was in her body, but becauſe Chriſt was in her heart: and leaſt this ſhould ſeeme incredible vnto you, becauſe Mary is called bleſſed among women; when Chriſt heard the woman ſaye, *Bleſſed are the breaſts which gaue thee ſucke*, he replyed vnto her, *Bleſſed are they which heare the word of God and keepe it: theſe are my brethren, and ſiſters, and mother*, ſaith Chriſt, as though the reſt were no kinne to him in heauen, though they were kin in earth. *Auguſtine* *Luke* 11.27 *Luke* 8.21.

Thus if Chriſt were in thy bodie, and thou ſhouldeſt ſay as this woman: *Bleſſed is the body that hath thee in it*, nay would Chriſt ſay, *Bleſſed is the heart that hath thee in it.* If Marie were no whit better for hauing Chriſt in her armes, nor for hauing him in her bodie, how much better art thou for hauing him in thy bellie, where thou canſt not ſee him? Muſt the ſunne needs come to vs, or elſe cannot his heat and light profite vs? nay it doth vs more good, becauſe it is ſo farre off: ſo this Sunne is gone from vs, that hee might giue more light vnto vs, which made him ſay, *It is good for you that I goe from you*: therefore away with this carnall Note *Ioh.* 16.7.

eating

Pro. 31.29. eating of spirituall things. *Many daughters haue done vertuously, but thou* (saith Salomon) *surpassest them all.* So many heretikes haue spoken absurdly, but this surpasseth them all, that Christ must be applied like physick, as though his blood could not profit vs, vnlesse we did drinke it, and swallow it as a potion.

Is this the Papists vnion with Christ? Is this the manner whereby we are made one flesh with Christ, to eate his flesh? nay, when hee tooke our flesh vnto him, and was made man, then we were vnited to him in the flesh, and not now. Christ tooke our flesh, we take not his flesh, but beleeue that hee tooke ours, therefore if you would know whether Christs body be in the Sacrament, I say vnto you as Christ said vnto Thomas, touch, feele, and see. In visible things God hath appoynted our eyes to be iudges, for as the spirite discerneth spirituall obiects, so sense discerneth sensible obiects. As Christ taught Thomas to iudge of his body, so may wee; and so should they: therefore if you cannot see his bodie, nor feele his bodie, you may gather by Christs saying to Thomas, that hee would not haue you beleeue that it is his body, for my body (saith Christ) may be seen and felt. And thus Transubstantiation is found a lyar.

A way to knowe whether Christs body be in the sacrament.

Iohn 20 27.

Why christ calleth the bread his body.

Now, if you aske me why Christ calleth the sign by the name of the thing it selfe, I aske thee againe Maist thou saye when thou seest the picture of the Queene, this is the Queene, and when thou seest the picture of a Lyon, this is a Lyon? and may not Christ say when hee seeth a thing like his bodie, *This is my bodie?*

I shewed you before, that euery Sacrament is ca

d by the name of the thing which it dooth signifie, nd therefore why should wee stumble at this more en the rest? The reason why the signes haue the name f the things, is to strike a deeper reuerence in vs, to ceiue this Sacrament of Christ reuerently, sincerely, nd holily, as if that Christ were there present in body nd blood himselfe.

And surely, as he which defaceth the Queenes seale conuicted of contempt and treason to her own person: so hee which prophaneth these seales of Christ, oth not worship Christ, but despite him, and that ontempt shall bee required of him, as if he had conemned Christ himselfe. This is the reason why Christ alleth the signes of his bodie his bodie, to make vs ake this Sacrament reuerently, because wee are apt o contemne it, as the Iewes did their Manna.

It followeth: *Do this in remembrance of me*: that is, *Verse 24.* hese signes shall bee a remembrance of my death: when you breake the bread you shall remember the wounding of my bodie: and when you drink the wine ou shall remember the sheading of my bloud. If we doe this in remembrance of Christs bodie, which was roken like the bread, it is an argument that his body s not there, because remembrance is not of things resent, but of things absent: wee remember not, but wee see that which is before vs. This might put the Papists in remembrance that Christ is not sacrificed now, when wee doe but remember his sacrifice: this s not Christs sacrifice, but a remembrance of his sacrifice: he was sacrificed before, and now it is applied, least his sacrifice should be in vaine. This was done once really, when he offered himselfe vpon the crosse,

therefore

therefore that offering was called a sacrifice, because he was sacrificed indeede: but this offering is called a Sacrament, because it is but a signe of his sacrifice.

If Christs body were in the Sacrament, it were not a Sacrament but a sacrifice.

If Christ in this Sacrament were offered indeede, then it should bee called a sacrifice as his once offering was: but because it is but a remembrance of his sacrifice, therefore it is called a Sacrament. This is not a sacrifice of Christ, but a sacrifice of our selues. Least wee should take it to bee a sacrifice of Christ, Christ himselfe calleth it a remembrance of his sacrifice, *Doe this in my remembrance.*

Here is our worke, as Christ hath done, so must we doe, so we minister, and so you receiue, wee can giue you nothing but that which wee haue receiued from him, as Paul saith. Therefore if Christ did not giue his mortall bodie which stoode before them, and could not profit thē; nor his glorified bodie, which was not glorified then, and when it was glorified, ascended vp into heauen, and there abideth: how can these iugling Priests make their God again, which made them? They can no more turne wine into bloud, and bread into flesh, than they can command a gnat to become a camell: for it is a greater worke to make God, than to make the world. Therefore as Christ saith, *When they tell you here is Christ, and there is Christ, beleeue them not.* So when they tell you that Christ is in heauen, and that Christ is in earth, in this place and that place, beleeue them not: for Elias ascension was a figure of Christs ascension: when Elias was ascended, yet some sought for his bodie vpon earth: so though Christ be ascended, yet many seeke his body vpon earth: but as they could not finde Elias bodie, so these cannot finde

Mat.24.23.

2.Kin.2.17

Christs

Christs bodie, although they haue sought three hundred yeares.

But if his body were vpon earth, as they say, should we handle it, and touch it, now it is glorified? After his resurrection he said vnto Mary, *Touch me not*, because his body was glorified: that is, not to be touched with fingers any more, but with faith. Therefore we read of none which touched his body (after it was risen) but onely Thomas, to settle his faith. *Ioh.20.17.*

Thus you see we need to suborne no witnesses, for euery word in this text which they alledge for transubstantiation, doth make against transubstantiation, whereby if Antichrist dooth signifie those which are against Christ, you see who may be called Antichrist. There is no question in Poperie (except Purgatorie the Popes publican and tasker) about which the Papists are at such ciuill warres among themselues, as about this transubstantiation. They cannot tell when the change beginneth, nor what manner of change it is, nor how long the change continueth: some hang one way, and some another, like the Midianites, which fought one against another. And no maruell though their consciences stagger about it: for to shew you the right father of it, it was one of the dreames of Innocentius the third, in the yere of our Lord 1215. so many yeares passed before transubstantiation was named, and then a Pope set it first on foot: so it came out of Rome, the grandame of all heresies, and for want of scriptures, hath been defended with fire and sword, and swallowed mo Martyrs then all the gulfes of the Papal sea beside. *Iudg.7.22.* A monster of his age.

Now, when the doctrines of men goe for scriptures, you

Eight absurdities which follow Transubstantiation.

you shall see how many errors rush into the Church, for grant but this to Pope Innocentius as the Papist doe, that the bread and wine are changed into Christ bodie: First it will follow, that Christs bodie is not a- 1 cended vp to heauen, because it remaineth vpon earth, and so one of the articles of our faith shall be falsified, which saith, *He is ascended into heauen:* or if he be a- *Act.* 19.11. cended, and descended againe, another article will be falsified, which saith, *That he sitteth at the right hand* *Rom.* 8.34. *of his father:* that is, as Peter sayth, he abideth in hea- *Act.* 3.21. uen. Secondly, it will followe, that Christ hath not 2 true bodie, but a fantasticall bodie, because it may be in many places at one time: for if his bodie be in the Sacrament, hee must needes haue so many bodies as there bee Sacraments; nay he must haue so many bo- dies as there be bittes in euery Sacrament. Thirdly, it 3 will followe, that his bodie is diuided from his soule and consequently is a dead bodie, because the bread is onely chaunged into his bodie, and not into his soule. Fourthly, it will followe, that the wicked and pro- 4 phane, and reprobate, may receiue Christ as well as the godly, because they haue a mouth to eate as wel 5 as the best. Fiftly, it will follow, that Christs sacrifice *Heb.* 9.28. once for all, was not sufficient, because wee must sa- *and* 10.12. crifice him againe, and breake his body, and shed his bloud, as the Iewes crucified him vpon the crosse. Sixtly, it will follow, that the bread being turned into 9 the body of our Redeemer, hath a part of our redemp- 7 tion as well as Christ. Seuenthly, it will follow, that Christ did eate his owne bodie: for all the fathers say that hee did eate the same bread which he gaue to his 8 Disciples. Lastly, it will follow, that a Massing Priest

shall

shall be the creator of his Creator, because hee makes him which made him. Al these absurdities are hatched of transubstantiation.

Thus when men deuise Articles of their own, while they strike vpon the anuill, the sparks flie in their face; and they are like the man which began to build, and could not finish it. When I see the Papist in so many absurdities for entertaining one errour, me thinks hee seemeth like a Collier, which is grimed with his owne coales. Therefore as in manners wee should thinke of Peters saying, *Whether is it meete to obey God or men:* *Act.5.29.* so in doctrines wee should thinke, whether it be meet to beleeue God or men?

Conclusiō. Thus you haue heard the Author of this Sacrament, *the Lord Iesus*; the time when it was instituted, *in the night that he was betraied*; the manner how it was instituted, *after thankesgiuing*: the end why it was instituted, *for a remembrance of his death*; and the discouerie of Transubstantiation, one of the last heresies which Babylon hatched. Now, they which haue been Patrones of it before, should doe like the father and mother of an Idolater, that is, lay the first hand vpon him to shorten his life. *Deu.13.9. & 17.*

Thus I ende: Thinke what account ye shall giue of that yee haue heard.

The end of the first Sermon.

A TREA-

A TREATISE OF THE LORDS SVPPER.

The Second Sermon.

1.Cor.11.25.26.27.28.

25 *After the same manner also he tooke the Cup when he had supped: saying, This Cup is the New Testament in my bloud, this doe as oft as ye drinke it in remembrance of me.*

26 *For as often as ye shall eate this bread, and drinke this Cup, ye shew the Lords death till he come.*

27 *Wherefore, whosoeuer shall eate this bread, and drinke the Cup of the Lord vnworthily, shall be guiltie of the bodie and bloud of the Lord.*

28 *Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.*

HEre I am to speake of the second seruice as it were, at the Lordes Table, and o that preparation, which is like the Wed ding Garment, that euerie man mu bring to this banquet. These words ar diuerslie repeated of the Euangelistes. Heere it is sayd *This cup is the New Testament in my bloud.* In Mat *Mat.* 26.28 thew and in Mark it is said, *This cup is my bloud of th* *Mar.* 14.24 *New Testament.* This is the first mention which Chri makes of a Testament, as though now his promis deserued the name of a Testament, because the seale set vnto them, which before this Sacrament was no sealed, but like a bare writing without a signet. Thi

wor

word Testament, doth imply a promise, and therefore teacheth vs, that the Sacrament doth confirme, and strengthen, and nourish our faith, because it sealeth the promise which we should beleeue.

Here is to bee noted, that Christ doth not onely speake of a Testament, but he calleth it a *New Testament:* which wordes neuer met together before, as though the Law were for the old man to mortifie him, and the Gospell for the new man to comfort him againe: or, as if the olde Testament had so washt her face, and changed her apparell at Christs comming, that one would not thinke it the same, but a new Testament, because euen now she was shadowed with a thousand Ceremonies, and now they are gone from her, like a mist at the Sunne rising. As Christ calleth Loue, *A new Commandement*, because he renewed it like a law worne out of memorie; so hee calleth the promise of saluation, a *new Testament*, because as it was renewed to Sem, and after renewed to Abraham, and after renewed to Dauid, so now he renewed it againe, which should be alway new and fresh vnto vs. Euery Testament is confirmed with bloud, the old Testament was confirmed by the bloud of Gotes, and Bullocks, and Rammes; but the new Testament is confirmed by the bloud of Christ: *My bloud* (saith Christ) *is the bloud of the new Testament:* nay, *This cup* (saith Christ) *is the new Testament.* You may see then that they may gather aswell out of Christs words, that the cup is the new Testament, as that the wine is his bloud: for Christ saith, *This cup is the new Testament*, as wel as he saith, *this wine is my bloud*, or *this bread is my bodie.* Beside, when Christ speakes of a new Te-

Ioh. 13. 34.

Heb 9. 18. *Matth.* 26. *Luk.* 22. 20.

stament, he implieth that the old Testament is fulfilled; the sacrifices and ceremonies of the Law did signifie Christ before he came, therefore they are fulfilled in his comming: no more Sacrifices, no more Ceremonies, for the truth is come. Sacrifices & Ceremonies are honorably buried with the Priesthood of Aaron, let them rest: it is not lawfull to violate the sepulchers of the dead, & take their bodies out of the earth, as the witch would raise Samuell out of his graue. Therefore they which retaine Ceremonies, which should be abrogated, reliques of Iudaisme, or reliques of Papisme, may bee sayd to violate the sepulchers of the dead, and disturbe the deceased, like the witch, which presumed to raise Samuel out of his graue.

Heb.8.13.

For types and figures.

1.Sa.28.14

This Testament is called a Testament in bloud, because the Testament and Will of a man is confirmed, when the man is dead: so Christ confirmed his Testament by his death. Moses sayth, that life is in the bloud: so the bloud of Christ is the life of this Testament. If Christs bloud had not bin shed, this Testament made vnto vs, had been vnprofitable, as the Testament of a father is vnto his sonne, if the father should not die but liue: therefore the Apostle sayth, without shedding of bloud, there is no remission of sinnes. Therefore the testament or couenant of the remission of our sinnes, is called the Testament in bloud: the bloud of Christ is the seale of the Testament, which wee haue to shew vnto God, for the remission of our sinnes, and the two Sacramentes are a seale of that bloud, to witnesse that it was shed.

Leu.17.11.

Heb.9.22.

Againe, this is a matter regarded in Testaments and Wils, to the testament of him that is dead, no man ad-

deth

deth or detracteth, but as the testator made it, so it standeth without alteration: so should this testament of Christ, and this Sacrament of Christ, no man should alter it now he is dead, for he which addeth or detracteth, hath a curse in Gods booke. *Deu.4.2. Reue.22.18*

Therefore Christ when he instituted this Sacrament, commanded, *Doe this*; that is, doe as I doe: least they should swarue one whit from his owne manner: yet how many gawdes haue the Papists added to it, that hee which had heard Christ saye, *Doe this in remembrance of me*, and should see how they handle the matter in their Masse, could see nothing to remember Christ by, but a vayle to hide Christ from him. Therefore this Commandement was repeated againe, when he gaue the Wine, *Doe this, &c.*

The Popish receiuing vnder one kind confuted.

As hee commanded them to eate the Bread in remembrance of him: so hee commaunded them to drinke the Wine in remembrance of him: nay, hee speakes more precisely of the wine than of the bread: for he saith of the wine, *Drinke you all of this*, which he sayth not of the bread. Surely, Christ did foresee that some proude Heretikes would do otherwise after him, euen as it is come to passe: for the Papists doe breake this commandement of Christ, as flatly as Saul brake the commandement of Samuel. Samuel commanded him to kill the fat and the leane, Saul killed the leane, but not the fatte; so Christ commandeth to receiue bread and wine: they teach to receiue bread, but not wine. Christ sayth, *Drinke you all of this*: they say, drink not all of this: Christ gaue the bread and wine to all; they giue the bread to all, and the wine to some: their Priests receiue all, but the people must content themselues

Mat.26.27

1.Sam.15.9

selues with halfe: the Priest eates and drinkes, but the people must not drink for spilling on their clothes. Is this the Church which cannot erre? Do they thinke to hemme Christ in their Masse, and shut his ordinance out of their Masse? The Souldiers diuided Christs coat, *Mat. 27.25* but these diuide his bodie, and separate the bread and wine which Christ hath ioyned. Paul speaketh of Heretikes which taught, *Touch not, taste not, handle not:* *Col. 2.21.* so these say, Touch not, taste not, handle not; when they should say, Touch, and taste, and handle. Of all Heresies either olde or new, there is none so iniurious to the common people, as the pasture of shauelings Poperie: for they may not reade the Scriptures, they may not come to Councels, they may not examine that which is taught them, they may not bee buried without a Mortuarie, they may not drink at the Communion: as though their Priests were their Lords.

How ỹ popish priests doe iniure the people.
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Therefore we may say as a Heathen did, *There is no charitie in the Papists Sacrament* because like Ananias, the priests keepe backe that which they should distribute, and mangle the sacrifice as though Ely his sonnes had left his hooke to the Masling Friers. *Acts 5.2.* *1. Sam. 2.13.*

Thus that yee may know who succeeded the Pharisies, they haue fulfilled that which the Pharisits did, that is, *By their own cõmandements, they haue made the commandement of God of no effect.* *Mat. 7.13.* For whereas the purpose of Christ was to tie our faith wholly to himselfe, that wee should not seeke for any thing without him, knowing that the maintenance of this life hath need both of meat and drinke, to teach vs that all sufficiencie is in himselfe: by bread and wine he sheweth, that he is in stead both of meat & drink, that in stead

of

of all: which signification is taken away where the wine is not giuen as well as the bread. Therefore as it is sayd of a horrible and odious crime, *Consider the matter, and giue sentence:* so I wish all to consider this innouation, and giue sentence of it. Can there bee any cleerer contradiction to the word, or bolder checke to Christ, then when he sayth; *Drinke ye all of this*; to say, drinke not all of this? It is euen as when God sayd, *Ye shall dye*, the diuell said, *Ye shall not dye*: Shall we go now to a Councel, or a Father, or a Doctor, to enquire whether this doctrine be like Christs doctrine? I doe verely thinke that none is here so simple, but that hee seeth, that if any thing can bee contrarie to Christs speech, this is contrarie to it: but this is onely their detraction from the Sacrament. *Ind.* 19. 30. *Gen.* 2, 17.

Now you shall heare their additions to the Sacrament: look vpon their vestures, and their gestures, and their Altars, and their pixe, and their incense, and their beckes, and their nods, and their turnings, all this is more then Christ did: and therefore the Prophet may say againe, *Who hath required this of you?* Did Christ commaund you to doe more then he did, and not doe as he did? Therefore let them which haue eyes to see, be thankfull for their light, when they heare how blind they were whom God gaue ouer to be seduced. *Esay* 1. 12.

The fruit of this Sacrament is noted in these words, *which is broken for you, which is shed for you*, that is (as Matthew interpreteth) *shed for the remission of sinnes.* As all was made for vs, so all which Christ spake, hee spake for vs, and all which Christ did, he did for vs, and all which Christ suffered, he suffered for vs, that the sins of men might bee forgiuen, and yet so few apprehend *Verse* 24. *Mat.* 26. 28. *Gen.* 1. 2. *Cor* 4. 15.

Matt. 7. 13. this benefit, that the way to heauen is called *A narrow way*, as though al these paines did ransome but a small number, and certaine order of men. All are not saued by Christs death, but all which are saued, are saued by Christs death: his death is sufficient to saue all, as the Sunne is sufficient to lighten all: but if any man winke, the Sunne will not giue him light: so if any man contemne, and will not receiue Christ, hee will not thrust him into heauen, but euerie man will haue that which Psal. 119. 17 he chuseth, (as Dauid saith) *Blessing to him that loueth blessing, and cursing to him that loueth cursing.*

Matth. 23. There wants not a hand to giue, but a hande to take, *I would*, (saith Christ) *but you would not.* Stretch forth thy hand, and here is Christs hand, which takes Gods hand, and mans hande, and ioynes them together, and then the remission of sinnes is sealed. This is the Will and Testament of Christ.

He had no goods, nor lands, nor money to giue by his Testament. A rich man when he dieth, bestoweth the money which he hath gathered, and forgiueth many debts which are owing him: but Christ hath nothing to giue, nor any thing to forgiue. The Lord of all had least of all, and he might say like his seruant Peter, Acts 3. 6. *Gold and siluer haue I none*, no not a graue to burie Mar. 15. 46. his bodie in, but the graue that Ioseph made for himselfe, serued to bury Christ. His father was a Carpenter Mat. 13. 55. but neuer made any house for himself: his mother lay Luk. 2. 16. in a stable for want of a chamber: his disciple was fain to borrow twentie pence for him of a fish: therefore Mat. 17. 27 when one offered, *master I will follow thee*, thinking to Luke. 9. 57. gaine by his seruice, like retainers to Noble men; he replied vnto him, *The Foxes haue holes, and the fowle*

hau

haue nests, but the sonne of man hath not a house to hide his head; shewing that the beasts & foules were richer then he, therefore when hee had nothing to giue, hee gaue himselfe, and when he had no debters to forgiue, he forgaue his enemies. What then, this is a poore and weake Testament, which gaue nothing? oh the goodliest Testament that euer was made, for it bringeth to vs the remissions of sins; is it such a matter to forgiue sins? Yea, the greatest benefit in all the world, nay, a greater benefit then al the world: for thus it stood, thou hadst committed high treason against the Queenes person, thou art detected, apprehended, accused, conuicted, and condemned vpon it to bee hanged, and drawne, quartered, and thy quarters to be set vp for a spectacle, like a carkasse which thou hast seene hanging vpon a gibbet, and the crowes pecking vpon it. What a horror and shaking to thy minde, to thinke of that day, when al these torments, and shame and feare shall surprise thee at once, which would make thee quake and tremble, if thou shouldest see but another so dismembred before thy face? Thou hast no comfort now but this, when I haue suffered I shall bee free, before to morow at this time all my paine wil be past, though my shame continue, and my children be beggers. What grace, what fauour, what mercie, now to pardon thee all this, and saue thy life, and set thee at libertie, as though thou hadst neuer offended? So I and thou, and euery one here had committed treason against the king of kings, and stood condemned for it, not to suffer, and then be free, like them which breake the lawes of men: but to suffer and suffer, and euer to sufferall that the diuels would heape vpon vs.

Luk. 23. 34.

A similitude of mans estate

His words are not so, but the effect of his words.

Then came the mercie of God for Christ, which shedde his blood, like an vmpier betweene God and vs, and said as Esay said to Hezechia, * *Thou shalt not die but liue*, loose him and let him goe, for he is mine. So we were stayed like the widowes sonne, when he was caried to his graue. This is the benefite of Christs death, and this Sacrament is the remembrance of it, and therefore whensoeuer we receiue it, this addition commeth with it, *Which is shed for the remission of sinnes*: our faulte was so heynous and grieuous, that no ransome could counteruaile it, vnlesse God himselfe had suffered for vs.

2. *Kin.* 20. 5. *Luk.* 7. 15. *Mat.* 26. 28.

Being in this extremitie, neither man, nor Angell, offered his life for vs, but the Prince himselfe, which should haue crucified vs, came to be crucified of vs for vs; that we might say with stedfast fayth, *I beleeue the remission of sinnes*, not the satisfaction of sinnes, but the remisson of sins. Marke this distinction against popish merits of workes or penance, Christ hath satisfied and not we, we are remitted, and not Christ: therefore we say in our confession, *I beleeue the remission of sinnes*, which I may call the mercifull Article, because it is the quintessence, and sweetenesse of the twelue. Therefore who but Antichrist durst deprane it? If there bee a satisfaction for our sinnes by our workes, or by our pilgrimages, or by our Masses, or by our penance, let Christ neuer be called a forgiuer, but an exchanger, like the Pope, which selleth his pardons.

The mercifull article.

Wretched creatures which will not receiue the Lord, when he comes to their dore. Christ saith; *Take for nothing*, and they say no, we wil not take, but buy.

Reuel. 21. 6.

Vile,

Vile, baſe, miſerable men, diſdaine to take grace of God without ſatisfaction, but they will cope with the Lord, and giue him ſo many pilgrimages, faſt ſo many dayes, heare ſo many Maſſes, and pay ſo many workes for it, vntill they haue done as much good as they haue done euill. Our ſinnes are infinit, & God is infinit: but our works are finite, in number and meaſure; how can they anſwer then to that which exceedeth number and meaſure? Therefore bee content with Ioſephs brethren, to take your money againe, and ſay that you haue corne for nothing, that is, you are ſaued for nothing, or elſe when you ſaye *I beleeue the remiſſion of ſins*, you lie vnto God, becauſe you do not beleeue the remiſſion of ſinnes, but ſatisfaction for ſinnes, like the Papiſts. *Gen.* 42.25.

It followeth, *As often as ye ſhall eate this bread, and drinke this cuppe, ye ſhall ſhew the Lords death till he come.* Here are three inuincible arguments againſt popiſh tranſubſtantiation, like the three witneſſes, vnder which euery word doth ſtand. *Verſe* 26. Three arguments againſt Tranſubſtantiation in one verſe *Dan.* 17.6.

Firſt we are ſaid to eate bread; then it is not fleſh, but bread. Secondly, wee are ſaid to ſhew the Lords death; then it is but a ſhew or repreſentation of his death. Thirdly, it is ſayd, vntill hee come; if hee bee to come, then he is not come: if he be come, how can we ſay, vntil he come? The effect of this verſe was ſhewed in theſe words, *Doe this in remembrance of me*. For to ſay, *Doe this in remembrance of me*, & to ſay, *So oft as you do this, you ſhew my death*, is much at one: ſo that if you call this Sacrament a ſhew of Chriſts death, as it is called here, then it is not Chriſt; or if you call it a remembrance of Chriſt, as it is called there, yet it is not

Chriſt,

Christ, but a shew or remembrance of Christ: but this is such a shewe and remembrance, that the next verse

Verse 27. saith, *Whosoeuer receiueth it vnworthily, is guiltie of the bodie and bloud of Christ.*

What it is to receiue vnworthily

Wil ye know who receiueth vnworthily? in the nine and twentieth verse, Paul saith; he discerneth not the Lords bodie: that is, which putteth no difference betweene this bread and other, but eateth like a child, the meate which he knoweth not: and after the bread seemeth stones to him, & the wine poyson, because his conscience telleth him, I haue receiued vnworthilie, before I could say like Dauid, *My heart is prepared.*

Iohn 10.27 *My sheepe* (saith Christ) *know my voice:* as they discerne Christs wordes, so they discerne Christs bodie, and therefore so often as they come to the Lordes table, they seeme to come into the Lords presence: there they greete, and kisse, and imbrace one another with

Luke 1. 41. affections, which none can know but they that feele, like Iohn which leaped in the wombe, so soone as Christ came neere him.

How receiuers may be guiltie of Christs death.

Will ye knowe beside, what it is to bee guiltie of the bodie and bloud of Christ? euen as Iudas was guiltie for betraying him, and Pilate for deliuering him,

Mar. 14.44 *Mar. 25. 15* *Mar. 15. 25* and the Iewes for crucifying him: so they are guiltie which receiue this Sacrament vnworthily, as Pilate and Caiphas and Iudas were. If they bee guiltie of Christes death, they are guiltie of their own death too; as if they had committed two murthers: and therfore

Verse 30. Paul saith after, that many of the Corinthians died, only for the vnworthy receiuing of this sacrament. As the Word is the sauour of death to them which receiue it

1. Cor. 2. 16. vnworthily: so the Sacrament is the sauour of death to them

them which receiue it vnworthily: it neuer goeth into their mouth, but they are traitors *ipso facto*, and may say to Hell, this day haue I taken possession of thee, because I am guiltie of Christs blood. Therefore it followeth immediatly, *Let a man examine himselfe before hee eate of this bread, or drinke of this wine:* as if hee should say, If he which receiueth this Sacrament vnworthily, be guiltie of Christes death, like Iudas which hanged himselfe; if these signes be receiued to saluation or damnation, like the Word; the next lesson is to examine your selues before you receiue, lest you receiue like the sonne of perdition, which swallowed the bread and the Diuell together. Therefore: *Let a man examine himselfe, & so let him eate*: that is, let him examine first, and receiue after: for if we should receiue the bread of the earth reuerently, how shoulde wee receiue the bread of heauen? When Iehonadab came to Iehu his chariot, he said, *Is thy heart vpright as my heart is toward thee?* So when wee come to the Lords table, he would haue our hearts vpright to him, as his heart is to vs: for who feasteth his enemies and mockers? The golden Ring sitteth highest at our table, but the wedding garment sitteth highest at this table. It is safer eating with vnwashen hands, then with an vnwashen heart. The Iewes were taught to choose the Lambe of the Passe-ouer on the tenth day of the first moneth, in which moneth they came out of Egypt. And on the fourteenth daye after they were taught to eate him: so they had foure dayes respite betweene the choosing and the killing, to prepare & sanctifie themselues for the Passe-ouer, which was a signe of the Lordes Supper. This admonished them, that the matter

How we should be prepared before we come to the Lords table.

Iob. 13. 17.

1. *Sa.* 9. 13.

1. *King.* 10. 15.

Iam. 2. 2.

Exod. 12. 3. & 6.

ter (now to bee performed) was very waighty, and therefore they were deeply to consider it: for now was the action and summe of all saluation in handling. If they did prepare themselues so, before they did receiue the figure of this Sacrament, how should we be prepared before we receiue the Sacrament it selfe? Therefore as Iosiah commandeth the Leuites to prepare the people: so Paul aduiseth the people to prepare themselues, that is, to examine whether they haue faith, and loue, and repentance before they come to this feast. By this all may see: first, that Paule would haue euery laye man skilfull in the Scripture, that he be able to examine himselfe by it: for this admonition is not to them which minister the Sacrament, but to all which receiue the Sacrament. And the rule by which we must examine our selues, is the law which we should obey: therfore if the rule be vnknown, the examination must bee vndone. Our doctrine must bee examined by the doctrine of the Prophets and Apostles; our prayers must bee examined by the sixe petitions of Christs praier; our beleefe must be examined by the twelue Articles of faith; our life must be examined by the ten commandements of the Law. Now, he which hath his Touch-stone may trie golde from copper; but hee which hath it not, takes one for the other: therefore, before Pauls *Examine*, you had need to learne Christs *Search, Search the Scriptures*, and they will lighten you to search your selues. This is the doctrine with which I will ende, and the necessarie poynt for which I chose this Text, to teach you (if I could) that Christian Arte how to examine your selues.

2.Chro.35.

All are bound to know the scriptures.

Act.17.11. Note.

Exod. 20.1. &c.

2.Cor.13.5. Ioh.5.39.

1. *Let a man examine himselfe before he eate.* Here is first

first an examination: secondly, an examination of our selues: thirdly, an examination before we come to the Sacrament. Touching the first, here Paul sayth, *Examine your selues*, but in 2. Corinth. 13. he doubleth his charge, *Proue your selues*; and againe at next word, *Examine your selues*: as if hee should saye, this worke must bee done when it is done, because it is neuer throughly done; and therfore we must double our examination, as Paul doubleth his counsell. If a man suspect his enemie, hee will trie him with a question: if that will not search him, hee will put forth another: if that be spied, hee will mooue another, like one which putteth diuers keyes into a locke vntill it open: so he which examineth, must trie and trie, proue and proue, search and search: for the Angell of darkenesse is like an Angell of light, and wee haue no waye to discouer him, but that of Iohn: *Try the spirits*. God examineth with trials, the diuell examineth with temptations, the world examineth with persecutions: wee which are thus examined, had neede to examine too. If any man skill not what *Examining* meaneth, the very worde *Examine* is so pregnant, that it prompteth vs how we should examine: for it signifieth to put our selues vnto the Touchstone, as if wee would try Gold from Copper. Therefore one saith, that Examination is the eye of the soule, whereby shee seeth her selfe, and her safetie, and her danger, and her way which shee walketh, and her pace which she holdeth, and the end to which she tendeth: she lookes into her glasse & spieth euery spot in her face, how all her graces are stained; then she takes the water of life, and washeth her blots away. After shee lookes againe, and beholdeth all her gifts, her

2. *Cor.* 13. 5.
1. *Iohn.* 4. 1.

A description of true examination

her fayth, feare, loue, patience, meekeneſſe, and marketh how euery one doth flouriſh or wither. If they fade and decay, that ſhe feeleth a consumption; then ſhe takes preſeruatiues and reſtoratiues of prayer, and counſaile, and repentance, before the ſickneſſe grow. Thus euery day ſhee letteth downe a bucket into her heart, to ſee what water it bringeth vp, leaſt ſhe ſhould corrupt within, and periſh ſodainely.

To heare, and reade, and praye, and faſt, and communicate, is a worke of many: but to examine thoſe workes is the fashion of few: and therefore Ieremie complaineth, *No man ſaith, what haue I done?* as if he ſhould ſay, No man examineth himſelfe. And therefore in all the ſcripture it is ſaide but of one, *That hee ſearched all his workes*: as though he durſt not thinke, nor ſpeak, nor do any thing before he had examined what it was, from whence it came, and whether it went: ſo the more precious treaſure is deeper hid in the ground.

Ier. 8. 6.

Iob. 9. 28.

Mat. 13. 44.

The ſecond point is to *Examine our ſelues*: Paule ſaith, *Trie all things*, much more ſhould wee trie our ſelues. The good ſower doth ſow his own ground, but the bad ſower doth ſow another mans ground, as the diuell did. The Diſciples of Chriſt ſaid, *Maſter, Is it I?* not, Maſter, is it he? The Diſciples of Iohn asked, *Maſter, what ſhall we doe?* not Maſter, what ſhall they doe? We muſt obey ſome, and heare others, and admoniſh others, and loue all; but examine our ſelues. That which wee apply vnto others, the Apoſtle applieth vnto our ſelues: for when we ſpeake of an examiner, we intend one which examineth other; when we ſpeake of an accuſer, we intend one which accuſeth other; when we ſpeake of a Iudge, we meane one that iudgeth others:

1. Theſ. 5. 21

Mat. 13. 25.

Mat. 26 12.

Luke 3. 10.

but

but the ſcripture crieth, *Examine thy ſelfe, accuſe thy ſelfe, iudge thy ſelfe*; that is, be not curious to ſearch a moate in thy brothers eye, but pull out the beame which is in thine owne eye. This doth ſhew that they which ſit in Gods chayre to iudge others, commonly haue greater fault themſelues, then they whome they vſe to iudge: and therefore Chriſt calleth their fault a beame, and the others a moate. This made Dauid ſay, *Examine thy heart*: thy heart is thine own heart, therefore thou muſt examine whether thou praye, whether thou watch, whether thou faſt; & not whether he pray, whether he watch, whether hee faſt, as the Phariſie examined the Publicane, leaſt thou haue Peters checke, when hee examined what Iohn ſhould doe, Chriſt ſaid, *What is that to thee? follow thou me.* Thou art a priuate man and haſt a priuate examination, therefore let thy queſtion bee, *What haue I done?* and make thy Anatomie of thy ſelfe.

1. *Cor.* 11. 13
Matt. 7. 3.
Pſal. 4. 4.
Luk. 18. 11.
Iohn 21. 22

See beloued, we may not beleeue our ſelues, before we haue examined our ſelues: for we are falſe harted, and the notableſt couloner that deceiueth moſt, for one time that he deceiueth others, ten times he deceiueth himſelfe, becauſe the fleſh is a wily ſeruant, and will lie like Gehezi to his Maſter, and face him that it hath not ſinned, when it commeth from ſin: therefore as Eliſha examined his ſeruant, ſo the ſoule muſt examine her ſeruant, that is, man muſt be iealous of himſelfe, and take himſelfe for a lyer, for a flatterer, for a diſſembler, vntill he be throughly acquainted with himſelfe: for no man is ſo often beguiled as by himſelfe, by truſting his double heart, and taking his own word without further triall. If Paul

2. *Kin.* 5. 25.
2. *Kin.* 5. 26

had

had bid vs examine others, wee would haue sifted them like Satan. *Satan hath desired to sift thee*, (saith Christ to Peter) so we haue a desire to sift others. Euen Peter which was sifted of Satan, longed to sift Iohn, & know what he should doe, before he hearkened to his owne charge. Therefore the helpe of examination is a needefull preseruatiue, although wee were as sound as Peter. They which are suspected of a crime, doe not examine themselues, but are examined of others, least they should bee partiall: but a Christian must examine himselfe of his crime, and be his owne iudge, his owne accuser, and his owne condemner; for no man knoweth the spirite of man, but the spirit which is in man, which will condemne him if hee bee guiltie, and tell him all that hee hath done, and with what minde he did it, and what hee deserueth for it. This is the priuat arraignment, or close sessions, when Conscience sits in her chaire to examine, and accuse, and iudge, and condemne her selfe, because she will not be condemned of God.

Luke 22.31

1. Cor. 2. 11.

Thus holie men haue kept their sessions at home, and made their hearts the fore-man of the Iurie, and examined themselues as we examined others, the feare of the Lord stood at the doore of their soules, to examine euery thought before it went in, and at the doore of their lippes, to examine euery word before it went out, whereby they escaped a thousand sinnes which we commit, as though wee had no other worke. So thou shouldest sit in iudgement of thy selfe, and call thy thoughts, and speeches, & actions, to giue in euidence against thee, whether thou bee a Christian or an Infidell, a sonne, or a bastard, a seruant, or a rebell, a Protestant,

testant, or an hypocrite: if thou find not faith, nor feare, nor loue, nor zeale, when thou examinest thy selfe, let no man make thee beleeue that thou art holy, that thou art sanctified, that thou art a Christian, that thou art a beleeuer, that thou art a Gospeller, because thou art worse then thou seemest thy selfe: for euery man is partiall to himselfe when he is most humbled.

Therefore if my heart tell mee that I doe loue God, whome shall I beleeue before my selfe? As Salomon saith, *No man can search the heart of the king:* so Paul saith: *No man knoweth the spirit of any man, but the spirit which is in man:* that is, no man feeleth the heart of man so well as himselfe. And yet himselfe, although hee haue liued with it euer since hee was borne, doth not know his owne heart, vnlesse hee examine it narrowly, no more then hee knoweth his owne bones, or his veines, or his sinewes, or his arteries, or his muscles, how many are in his bodie, or where they lie, or what they doe. *Pro.25.3.* *1.Cor.2.11.*

This seemes straunge that a man should not know his owne heart: yet it is true that the best of all dooth not knowe his owne heart, though he hath dwelt with it from his mothers wombe. For Christ saith to his Disciples, euen to his disciples, *you know not of what spirit you are*, that is, you thinke better of your selues then you are, and knowe not what the clocke striketh within. There is a zeale without knowledge, and there is a knowledge without zeale: there is a faith without obedience, and there is an obedience without faith; there is a loue without feare, and there is a feare without loue, and both are hypocrites. Therefore as Dalilah searched where Sampsons strength lay, so let e- *Luk.9.55.* *Iudg 16.6.*

uery man search where his weakenesse lieth, and alway be filling the emptie gap.

Now this examination must goe before vs to the Sacrament. Euery meate worketh according as it is digested, and this meate worketh according as it is receiued. Therefore when Christ had taught what wee should doe in receiuing the Sacrament, now Paule sheweth what wee should doe before wee receiue the Sacrament, *Let a man examine himselfe.* But some will come before they examine themselues: and therefore as the Priests of the law had authoritie to put by lame and blind Sacrifices, so the Ministers of the Gospell haue power to put by lame and blinde receiuers, and hee which doth not so, giueth a sworde into their hands to kill themselues. If the Pastor would vse this examination duely, it were the only way to make euery one examine himselfe, least he bee put by like *Non proficients.* As Iiphtah discerned the Ephramites, because when they should pronounce Shibboleth, they pronounce Sibboleth: so all which cannot pronounce Christ, that is, giue a reason of their faith, are to bee thrust from this table.

Luk. 8. 18. There is a hearing, and a preparatiue before hearing.
Eccle. 4. 17. There is a praying, and a preparatiue before praying. There is a receiuing, & a preparatiue before receiuing: which if it be wanting, the receiuer receiueth vncomfortably, the prayer prayeth idly, the hearer heareth vnfruitfully, like those which doe eate before hunger, and drinke before thirst.

This preparatiue before hearing, and praying, and receiuing, doth signifie that there is a kinde of phisicke in these three: for preparatiues are ministred alwaies before

before phisicke, and as the preparatiue which goeth before, maketh way to the phisicke, or else it would doe no good but hurt: so vnlesse examination goe before the Sacrament, wee seale vp the threatnings which are written against vs, in stead of the promises which are made vnto vs: for the Sacrament is a seale, and therefore sealeth good or euill, as euery other seale doth.

The preparatiue before wee receiue, is to *Examine*. As Iohn was the fore-runner of Christ, so examination is the fore-runner of the Sacrament, like the Harbinger which rideth before to prepare the roome. For if Iob commaunded his sonnes to sanctifie themselues before they did come to his sacrifice, how should wee sanctifie our selues before we come to Christs Sacrament, wherein we are commanded to doe as the Lord himselfe did which instituted it? It is sayde that the Chamber wherein Christ did institute this Sacrament, was trimmed; the chamber wherein the Apostles receiued this Sacrament, was trimmed: If Iudas chamber, his inner chamber had been trimmed so too, hee had receiued this Sacrament with as much comfort as the other disciples did: but because his heart was not trimmed: therefore hee was the first which was condemned for the vnworthie receiuing of the Sacrament.

Luk.1.76 The second examination. *Iob.1.5.* *Luk.22.12.*

Adam did not thinke that death had been in an apple, so you would not thinke that death should bee in bread: but as a coale hath fire in it, beside the coale it selfe, which fire dooth either warme, or burne; so this meate hath another meate in it, beside that which is seene, which doth either saue, or destroy:

Gen.3.6.

therefore he which commeth to this spirituall meate, must examine whether he haue a spirituall mouth, as well as a carnall mouth, or else he shal receiue no more then hee seeth, and that which hee seeth not shall destroy him.

Mar. 2. 22. *No man* (saith Christ) *putteth new wine into old vessels, lest the vessels breake, and the wine leake.* This wine is new wine, therefore put it into new vessels, holy vessels, sanctified vessels, or els it will leake forth and breake the vessell, and thou shalt haue no more taste of it, then while the relish of bread is in thy mouth. When Christ commeth to our house, shall wee not looke whether our chamber be trimmed, as the chamber was trimmed against his comming to the Passeouer? But how shall we trim it?

When a man takes an office, he examineth his substance; when he takes a trade, hee examineth his skill: when he goeth to fight, hee examineth his strength: but these wants are no wants when he goeth to the Sacrament. Wilt thou knowe now vpon what articles thou must enquire at that time, that is, how thou shouldest examine thy selfe.

1. Thes. 5. 16 Iob. 9. 28. As some praier may be at all times, and some reioycing may be at all times; so some examination is at all times. Thus Iob examined himselfe euery day, nay, euery houre, because he scanned all that he did.

But there is a speciall examination before the Sacrament, because it is the bread which is receiued to 1. Cor. 11. 29 saluation, or damnation; because it is the feast, to Mat. 22. 11 which whosoeuer commeth without his wedding garment, shall be cast into vtter darknesse; because it is a seale which sealeth a curse or a blessing.

There-

Therefore hauing obſerued that examination is the neceſſarieſt leſſon in Chriſtianitie, and leſſe knowne than other, I haue ſtudied ſince my ſermon to laye downe three examinations which you ſhould vſe at all times, and a ſpeciall examination, for the Communicants Catechiſme, which leadeth immediatly to the Sacrament as a gueſt is handed to the Table. In the firſt examination I will ſhew thee a rule how thou ſhalt trie others ſpirits, and how thou ſhalt trie thine owne.

Thou ſhalt trie ſtraunge ſpirits by their manner of ſpeaking, plainely, or doubtfully, boldly or fearefully: therefore we reade that the oracles of the heathen had a double meaning, and that the falſe Prophets neuer ſpake boldly, but where their patrons were readie to ſtand them.

1 The firſt examinatiō vpon the markes of true ſpirits & the falſe, in ourſelues or others.

By the proportion of faith: for euery hereſie is contrarie to ſome article of our beleefe, as euery ſinne is againſt ſome of the tenne Commandements. 1.*Kin.* 22.11

By the euent of their ſpeeches; for they take not effect, as it is ſaid in the 18. chapter of Deuteronomie, and therefore they are called falſe prophets. 2 3 *Deut.*18.22 *Matt.*7.15.

By their fruites: for none of the falſe prophets were good men. 4 *Matt.*7.16.

By their ſucceſſe: for if they be not of God they will come to nought, as the Arrians, and Manichees, and Pelagians are vaniſhed, as if they had neuer been: ſo time ſhall weare out euery doctrine that is not truethis is thy rule to trie others ſpirits. 5

Thou ſhalt trie thine own ſpirit by the motions that it hath to good or euill. For as a good ſtomack turneth all that it eates into good nutriment; and a bad ſtomack 1

mack turneth all that it eates into raw humors: so likewise a good mind conuerteth all that it heareth, and that it seeth, and all that it feeleth, vnto some profit: but a bad mind maketh a temptation of euery thing: therefore it is said, *To the cleane all things are cleane;* and so, to the vncleane nothing is cleane: that is, they defile themselues with euery thing.

Rom.14.14
Tit.1.15.

2 Secondly, by the first cause, or preparation which thou hadst vnto it: for whatsoeuer it be, thy thoughts will be where thou loueſt: to verifie that saying, *Where a mans treasure is, there will be his heart:* for lightly, the beginning is a picture of the ende, and the act is like the thought which set it a worke.

Mat.6.21.

3 Thirdly, by the manner of the consolation in it, whether it be of knowledge, or ignorance, whether it bee constant, or mutable, calme, or boysterous, simple, or mixt: for as a cleer fountaine yeeldeth cleer streames, so a pure heart hath pure ioyes.

4 Fourthly, whether it bring to Christ, or take any thing from him to thy selfe, like all the parts of Poperie, which mangle his honor either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions, and draw thee not from any good, then thou maist say it is from God, water the seede, O Lorde, which thou hast sowen. This is the fruit of thy first examination. In the second, by making thee discerne whether another be a Christian, I will teach thee to know whether thy selfe be a Christian; which that thou maist reach too, obserue this direction, and thou shalt see of what side thou art.

The second examination vpō the

It must needes be, that they which walke to contrarie endes, should goe diuers waies: therefore there be

moe differences betweene the children of God, and the children of the world, than there be betweene men and beasts. differences betweene the wicked and the godly.

First they are distinguished in *will*: for the wicked striue to bring Gods will to their will, like Balaam, which when hee had an answer stayed for another; but the faithfull labour to bring their will to Gods will, like Christ which said; *Not as I will, but as thou wilt.* 1 *Num.* 22.19 *Mat.* 26.36.

They are distinguished in *Faith*: *All men haue not faith* (saith Paule) *but the iust liue by faith*: as if hee should saye, the iust beleeue, and the vniust beleeue not. The iust beleeue, and apply that they beleeue to themselues: the wicked may beleeue like the diuels, but their faith is like the gadding hen, which carrieth her egges to other, and neuer laieth at home: so they beleeue that other shall be saued, but not themselues. 2 *Rom.* 1.17. *Lam.* 2.15.

They are distinguished in *Hope*: for because the wicked hope not for any mends of God, therefore they neuer deferre their reward: but if they doe any good, they are trumpets of it themselues, for feare it should be blazed enough: and therefore Christ sayd, that the Pharisies had their reward alreadie, because they were boasters of their works: and if they do not good but euill, yet they would bee magnified as much for euill, as other are for good. But the faithfull are likened to handmaids, which waite their reward: *Their left hand seeth not when their right hand doth well*, and they are afraide to take honour of men, for losing their honor with God, like Iohn Baptist, which made his vertues meaner than they were, and debased himselfe, when he might haue got a name aboue his Lord. 3 *Matth.* 6.2 2. *Tim* 3.2. *Psal.* 123.2 *Matth.* 6.3 *Iohn* 1.21.

They are distinguished in *Obedience* therefore Christ teach- *Mat.* 7.17

teacheth vs to iudge men by their fruite, as an infallible rule: for the euill tree will bring foorth euill fruite, and the good tree good fruit, and neither can change his propertie, although the euill fruite is sometimes beautifull, and the good fruite sometime blasted. All slippe, but in the wicked one sinne teacheth another, and in the faithfull one sinne preuenteth another.

They are distinguished in *Repentance*: for the wicked doe but weepe for their sinnes past, but the godly purpose to sinne no more: so Pharaoh, Saul, and Iudas

Exod. 10.16 laid, *I haue sinned*: but Shadrach, Meshech, and Abed-
1. Sa. 15.30 nego sayd, *We will not sinne*: therefore the heart of the
Mar. 17.3. godly is called *a contrite heart*, but the heart of the
Dan. 3.18. wicked is called *a heart that cannot repent*. Beside, as
Psa. 51.17. Christ cast out a legion of diuels at once, so the godly
Rom. 2 5. would bee purged for all their sinnes together; but the
Luke. 8.30. wicked neuer consent to leaue all, but as Naaman

2. Kin. 5.18 sayd, *Let the Lord spare me in this*, so euer he excepteth
Matt. 14.3. one sinne, which is his beloued sinne; like Herode, which reformed many thinges, and yet woulde not leaue his brothers wife.

6 They are distinguished in *Charitie*: for yee shall neuer see the wicked loue their enemies: and therefore when the Pharisies could not loue their enemies, they

Mat. 5.43. taught that men might hate their enemies: and Christ
Luk. 6.32. speaking of Publicanes and sinners exhorteth his Disciples not to loue like them, because they loued none but their friends.

They are distinguished in *Prayer*: for the wicked cannot pray, therefore Dauid sayth, *They call not vpon*

Psal 14.4. *the Lord*: as if they had not the *spirite of prayer*: and
Zach. 12.10 therefore Christ calleth their prayer *babling*, for they
Rom. 8.16. thinke

thinke not of God when they speake vnto him. 4.6.

They are distinguished in *Patience:* no hypocrite 8 1.2.
can beare the crosse, but sayth like Cain, *It is heanier* Gen.4.13.
then I can suffer: but Paul and Silas sing in prison: for Act.16.25.
a faithful man would haue something to humble him, Gal.6.17.
and reioyceth to beare his masters markes, because the
wounds of a louer are sweete.

They are distinguished in the *vse of aduersitie*: for 9
this is a proper and peculiar marke of Gods children,
to profit by affliction: and therefore we read not in all
the punishments of the wicked, that one of them said
like Dauid, *It is good for me that I haue bin afflicted.* Psal.119.71.

They are distinguished in *Humilitie*: for the wicked 10
are not hubled before the crosse, like Pharaoh: neuer Exo.8.8.15.
sorrowed, but when he suffered: but ỹ Apostles learned Mat.11.29
humility of their master before their persecutiõ came.

They are distinguished in their *iudgement of the* 11
word: for to the wicked it seemeth the hardest and
simplest, and vnpleasantest booke that is: and there- Phil.1.29
fore Paul saith, *that it is foolishnesse vnto them:* but to 1.Cor.1.18.
the godly, it seemeth the wisest, and eloquentest, and
sweetest, and easiest book of all others, as though God
did suddenly bring the vnderstanding of it to them, as
Iacob said of his venison: according to that, *He that* Gen.27.20.
will doe his will, shall know his doctrine. Ioh.7.17.

They are distinguished in their *Iudgement of God*: 12
the wicked are perswaded now and then of Gods
mercie for the present time while they feele it, as the Exo.15.20.
Iewes praised him alwaies, when he did as they would
haue him; but they cannot perswade themselues, that
God will be mercifull to thẽ still, like Iob, which sayd, Iob.13.15.
Though the Lorde kill me, yet will I trust in him: there- Pro.14.32.
fore

fore the hope of the righteous is called *hope in death*. Beside, if the wicked loue God, it is but for his benefites, as Saul loued him for his kingdome. And this is alwaies to bee noted, that in the wicked, the feare of Hell is greater than is their hope of Heauen: but in the faithfull, the hope of Heauen is greater than their feare of Hell.

Pro.23.18. 1.Sam.10.6

13 They are distinguished in their *Delights*: for the sport of the vngodly is folly, like Belshazzars, & therefore when they are sicke or troubled, they neuer runne to the word for comfort, as though Gods promise pertained not to them; but to feasts, or tables, or tales, or musick, as Saul did to the harp. But all the delights of the godly are like Dauids dance about the Arke; they are neuer merrie, but when they are doing well; nor at peace, but when their prayers haue ouercome God, like Iacob.

Dan.5.4. 1.Sa.16.23. 2.Sa.6.14. Gen.51.28.

14 They are distinguished in their *opinions of death*: for the faithfull long to bee dissolued, and although they might liue euer in continuall prosperity, yet they would not stay so long out of heauen: but the wicked would neuer bee dissolued, because death comes alwaies vnto them like a iaylor to hale vnto prison, as Achab said to Michaiah, *that he neuer prophesied good to him*. Hereby a man shall know whether he haue faith: for if he do beleeue the promises, he will be glad to receiue them.

Phil.1.23. Luke 2.29. 1.Kin.22.8

15 They are distinguished in their *sence of sinne*: wicked men feele the lothsomenesse of their vices, but none but the faithfull feele the defects of their righteousnesse. The naturall man neuer complaineth of his good workes, but vaunteth of them: but a godlie man findeth

findeth faulte with his prayers, and his sinnes, and his watches, like Isaiah, that sayd, his righteousnesse was like a menstruous cloath. *Esa.64.6. Psal.16.2. Mat.4.12.* As Christ met the tempter in the wildernesse, a place of praier, and fasting, and meditation: so a godly man meeteth the tempter in his praier, and in his fasts, and in his meditations, that is, he finds some let, or spot, or want in all his deuotions. Therefore vnlesse thy righteousnesse mislike thee as well as thy prophanenes, know that yet thou art no further than the wicked.

They are distinguished in their *Ends*: for the children of God propose the glorie of God, and leuell all their thoughts, and speeches, and actions, as if they were messengers sent to carrie him presents of honor. 16

Thus did Dauid when he said, *All that is within me praise the Lord.* As though himself had rather be without praise, then his master: but the children of the world set vp their own glorie for their marke, like Nabuchadnezzar, which sayd, *For the honour of my maiestie.* Dan.4.27. Therefore they speake, and looke, and walke, as if they did say to their tongue, and eyes, and feet, and apparell, as Saul said to Samuel, *Honour me before this people.* *Psal.103.1. Dan.4.27. 1.Sa.15.30.*

Lastly, they are distinguished in *Perseuerance*: for the zeale of the wicked lasteth not, and therefore God sayth, *They are soone turned out of the way:* but the zeale of the faithfull was represented by the fire of the temple, which neuer went out. By these differences thou maist see how much thou doest differ from the wicked, or whether thou be of their band. 17 *Exod.2.38 Leuit.6.12*

Then come to the third examination: as the Diuell tempteth thee, to see what thou wilt doe for him, so thou The 3. examination. *Mat.4.9.*

thou must tempt thy selfe, and get of thy soule what it would doe for God, and what it would suffer for him, which hath suffered death for it. Therefore here wee will set downe certaine interrogatories, whereof thou shalt examine it.

Iosh.24.15. First, whether thou hast the heart of Ioshua to worship God; as boldly as thou doest, though al the world did renounce him, and euery one did mocke thee as they did Noah, while he built the Arke?

Mat.26.70. Whether thou wouldest not deny Christ as Peter did, if thou were in Peters straights, and nothing to succour thee but policie?

Iosh.7.8.1. Whether thou wouldest not steale, if thou didst see a bootie as fit as Achan, which thou mightest catch vp, and no man spie thee?

2.Kin.5.16 Whether thou wouldest refuse a bribe like Elisha, if thou didst meete with one which were as willing and able to giue it as Naaman?

Luk.16.6. Although this is a parable, yet it carieth the signification of a historie. Whether thou wouldest not deceiue, if thou were in such an office as the false Steward, whose master referred all vnto him, and knew not when hee kept any thing backe?

Whether thou wouldest not fulfill thy lust as Dauid did, if thou haddest his oportunitie and allurement, and mightest do it without danger of law like a king, as Dauid might?

2.Sa.11.4. Whether thou wouldest not tell a lie, as Abraham did, if it stood vpon thy life, which made him twise dissemble that his wife was his sister, least hee should dye for her beautie?

Gen.12.13. Gen.20.2. Finally, if it should be said vnto thee, as the diuell said to Christ, *Matth.4.9.* *All these wil I giue thee, if thou wilt fall down and*

and worship me: that is no more, but if thou wilt sinne, whether thou wouldest yeeld or no?

If thou hast sinned thus and thus before, I will not say, therefore the Lord will not heare thee. But Dauid saith, *If I regarde wickednesse in my heart, the Lord will not heare me*, that is, if for any cause a man purpose and carrie a mind to sinne when he is tempted, the Lord is so farre from helping him, that he will stand like Baal, as though he did not heare him: for he hath a traytors mind as deepe as any, which thinks, for a Dukedome I would betray my Prince, though hee neuer play the traitor in his life. Thus you haue heard how to trie spirites, and how to discerne a Christian from an hypocrite, and how to appose your hearts, that ye may bee sure to iudge rightly what ye are.

Psal. 66.18. *1. Kin.* 18. 26.

Now we come to that examination, which is the Epitome or abridgement of all these, for memorie is short, and all are not of one strength: but some runne, and some goe, and some creepe, and all doe well, so long as they striue to perfection. The matters whereof principally the minde should be examined before the Sacrament, are these.

The fourth examination.

Heb. 6.1.

First, whether thou haue faith, not onely to beleeue that Christ died, but that hee died for thee: for as the Scripture calleth him a redeemer, so Iob calleth him his redeemer.

The receiuers articles.

1 *Esai.* 59.20. *Iob.* 19.25.

The second article is, whether thou bee in charitie, not whether thou loue them which loue thee; but whether thou loue them which hate thee: for Christ commandeth vs, *To loue our enemies.*

2 *Matt.* 5.44.

The third article is, whether thou repent, not for thy open and grosse sinnes, but for thy secret sinnes and

3

petits

Mat.12.36 pertie sinnes, because Christ saith, *That we must giue account for euery idle word.*

4 The fourth article is, whether thou resolue, not to sinne againe for any cause, but to amend thy euill life, not when age commeth, or for a spurt, but to begin now, and last till death: for Christ is *Alpha* and *O-*
Rev.22.13. *mega*, both the beginning, and the ende, as well in our liuing, as in our being, which hath made no promise to
Rev.2.11. them which begin, but to them which perseuer.

5 The last article is, whether thou canst finde in thy heart to dye for Christ, as Christ died for thee: for wee are bid not only to follow him, but to beare his crosse:
Luke 12.38 and therefore we are called seruants, to shew how we
2.Tim.3 4. should obey; and we are called souldiers, to shew how we should suffer.

These are the receiuers articles, whereof his conscience must bee examined before hee receiue this Sacrament: happie is he which can say, *All these haue I*
Mat.19.20. *kept*: for the Doue was not so welcome to Noah, as
Gen.8.11. this man is to Christ. But if thou finde not these affections within, but a nest of vices, leaue thine offering at
Mat.5.24. the Altar, and returne to thine examination againe: for thou art not a fit guest to suppe with the Lord, vn-
Mat.22.11. till thou haue on this *Wedding garment.*

The preparation of countrie folke before they receiue.

How is it then, that some regard their other garments more than this? Paul saith, *Examine your selues*, and they examine their apparell: if they haue new cloathes in the countrey, then they are readie to receiue. I haue knowne many kept from the Sacrament a whole yere together by their masters, for nothing, but for want of a new sute to set them foorth with their fellowes.

Others

Others respect whether it bee a faire day, that they may walke after seruice, making that day vpon which they receiue, like a schollers thursday, which he loues better then all the dayes in the weeke, onely because it is his play-daye. Thus like the Iewes, *They sit downe to eate and rise vp to play*, that as Christ calleth the Phatisies prayer *Babling*, Matth. 6.7. so their receiuing may be called dallying.

When they haue the Sacrament in their bellie, they thinke that all is well, as Micah, when hee had a Leuit in his house, thought that God loued him: but as the Leuit did not profit him, because he receiued nothing but the Leuit, so the bread & wine doe them no good, because they receiue nothing but bread and wine for want of faith. Maruell not then if you haue not felt that comfort after the Sacrament, which you looked for, for it is comfortable to none but to them which prepare their hearts and examine themselues before, because it is not the mouth, but the heart which receiueth comfort. *Iudg.* 17.

Now it may bee that the most which are here haue brought a mouth & not a heart, these goe away from the Sacrament to despight Christ, as Iudas went from the Sacrament to betray him. *Ioh.* 13.30.

The other goe away like one which hath receiued a cheerefull countenance of the Prince, all his thoughts are ioy, and the countenance of the Prince is still in his eye. As hee which hath eaten sweete meate, hath a sweete breath: so they which haue eaten Christ, all their sayings and doings are sweete, like a perfume to men, and incense to God: their peace of conscience, and ioye of heart, and desire to doe good, will tell them

them whether they haue receiued the bare signes, or the thing signified.

How a mã shall know whether he haue receiued well.

Euerie one which receiueth this Sacrament, shall feele himselfe better after it, like the Apostles: or else he shall finde himselfe worse after it, like Iudas. Hereby ye shall know whether ye haue receiued like the Apostles, or like Iudas. Thus wee haue ended the doctrine of the Lords Supper. Now if you cannot remember all that I haue said, yet remember the Text: that is, Examine your selues before you receiue this Sacrament hereafter.

FINIS.